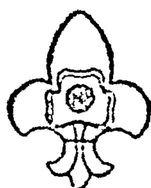
Girl Guiding in India

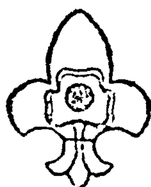


REVISED EDITION

1973

BHARAT SCOUTS & GUIDES
NATIONAL HEADQUARTERS
16, RING ROAD, NEW DELHI

Girl Guiding in India



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met many times and worked continuously for many months to bring out a revised version of the Handbook.

The basic thought which had dominated this Committee was the need for the reorientation of the Movement in the context of the emergence of post-independent India out of her earlier colonial isolation, and her rapid transition to world-fellowship. The Committee could not escape the fact that the youth of new India could not be expected to remain content with such inspiration as they derived from the parent organisation, viz., the Commonwealth Headquarters but would be eagerly looking out to the wider world for new ideas and thoughts on training and programme activities. So, before planning the contents of the revised Handbook, the Committee had consulted a number of basic publications of several countries outside the Commonwealth. They were not, however, unmindful of the fact that while the young men and women must keep their eyes wide open for a full view of the world now before them, they must be well-grounded in their own heritage and learn to appreciate and take pride in all that was good and worthy of emulation in their past. Further, the Committee had also felt that the provisions for training in Guiding and in the Guide way of life should lay special emphasis on the ideals of unity and comradeship, and by implication. discourage those centrifugal forces and factors, such as the stresses and strains, arising out of class, caste, faith or parochial provincial loyalty, as tended to keep our young men and women away from the main stream of our national life. At the same time, it was recognised, that the programme activities of the Movement should be so oriented

girls of the fifties and the early sixties lived in a *milleu* which had changed almost out of recognition in the seventies. The girls of today were much more mentally developed and conscious of their rights and responsibilities. Besides, their aims and aspirations in life were no longer inhibited by the restrictions imposed on them by a predominantly closed society; the values of the creeping permissive society were bound to influence their thinking and outlook in the present and the future. The *Sandhan* met and submitted its report in the context of these changes, sometime in the summer of 1970. Its recommendations were processed at different levels, as provided in the A.P.R.O It was only in the autumn of 1970 that the National Council met, and, at a special session, approved of the amendments to the Tests and the then existing scheme of training.

After the amendments had been officially approved and accepted, the entire burden of rewriting the book fell on the present writer. Already the stock of the earlier edition of the book had run out, and there was a keen demand from all quarters for a new revised edition of the book. Apart from the continuing pressure of work on her, not only in connection with the day-to-day work of the Bharat Scouts and Guides a the National and State levels, the present writer found hersel preoccupied during this period with several major events plans and projects, including the Sixth All-India Jamboree In the result, the drafting of the Handbook had to be don during such snatches of spare time, in between her othe activities, as the writer could find for this work. The autho

is, therefore, fully cognizant of her short-comings, and has no doubt in her mind that the Handbook as now drafted is susceptible of further improvement in due course. Nevertheless, the fast-changing times through which we are passing urgently call for some amendments to the Handbook without delay. That is the justification for the present hurriedly drafted publication.

The author took all such help and guidance as she needed from the earlier versions of the Handbook in drafting the present revised edition. A major change from the earlier approach is the adaptation of the Handbook to the needs of not only the young girls under training but of their trainer-leaders. Besides, the Handbook should also be of help to the adult leaders while they undergo Leaders' Training for different grades. It is to be sincerely hoped that the book serves not only as a technical aid for the girls and their Guiders but also assists them to imbibe a sense of genuine loyalty to the fundamental principles of the promise and the Law, and thus contributes to the achievement of the underlying purposes of our Movement.

National Commissioner
Bharat Scouts and Guides

New Delhi
24th March, 1971

CHAPTER I

What is Girl Guiding :

Hush, the bird is up in the tree hidden in the green foliage, crying out full-throated. A few, of course of another kind, are picking up something from the earth. One of them flies up in the tree into its nest-Oh yes, it seems she is the mother - the young ones come out with their mouths open and cry out in impatience. With what deft tenderness the mother pushes in the food which she carries in her bill into the anxious mouths of the young ones !

There are so many kinds of bird and so many types of nest, that they build for their home. Aren't you interested in watching and knowing a little more about them ?

What a gigantic tree this is. Oh, in the bush, what beautiful flowers are peeping out of the thorny plants, half hidden from the eye! Over the dales and meadows what beautiful yellow little flowers have raised their heads, like twinkling little stars.

Some twigs are almost breaking down under the weight

Don't you like to pray to God, the creator of ali of us and of this Universe, to help others, and to obey certain norms of life in order to help and build up a decent life for all ?

All these opportunities are at your doors, my dear. Speak to your parents and your teacher and register your name to accept you in a company.

History of Girl Guiding :

Towards the end of the last century a young man named Robert Baden Powell was deployed to Africa as a British Soldier to fight against the Boers of South Africa. He was posted to defend Mafeking. In winning the battle he did not depend on the soldiers only but mobilised the local Englismen to help him in his difficult task. He did not leave out even the young boys - with a short training, he utilized their services for small but important jobs. His efforts brought him success. He returned to his motherland in 1900 as the Hero of Mafeking.

On his return to his home country, young Baden Powell did not forget the ways and means with which he was able to turn ordinary lads into expert individuals for sharing the responsibilities of a highly hazardous operation. He was convinced that if the latent powers of the unbroken boys could be developed and skilfully utilised for a war purpose, their virgin talents and innate capacities which now lay hidden in them could certainly be unleashed for many good purposes along constructive channels also during peace time.

After a brief partial experiment, he formed the Boys Scouts movement. The ideas embodied in the scheme and the result of its implementation caught the imagination of the informed public. A large number of boys eagerly came forward to enlist themselves as Scouts. The young girls displayed similar enthusiasm, and along with their brothers started preparing themselves for the test works. Baden Powell, the wise man that he was, apprehended that the traditional society of those times might not approve of girls being trained in the same manner as boys and it might take some years for people to shed the age-old inhibitions and customs. To begin with he tried to persuade the girls to give up the idea of being 'Boy Scouts', but when he found that they were determined to follow their brothers, he opened a separate girls branch of the Movement, and named the enrolled members as Girls Guides instead of Boy Scouts. He separated the Girl Section of the Movement into a new section and put his sister Agnes Baden in charge to look after it.

Soon the movement crossed the seas round Great Britain and was introduced in a number of countries in Europe and beyond. The Girl Guide movement came to India in 1911 and immediately found a fertile soil to strike root, and has since grown from strength to strength claiming at present about two hundred thousand girls in its fold.

Aims :

In the words of the Chief Scout the aim of the Guides is "Character development towards happy citizenship, through natural rather than artificial means".

Character is largely a matter of environment and training and later on, of experience. As a rule the Mother's influence gives the first impetus to character but a mother cannot give what she herself does not possess and that is why it is important that the mothers of our country should possess character of a high quality, so that they may be able to develop it in their children.

Character means the possession of self-reliance, self-discipline, cheerfulness, consideration for others and a sense of duty and of patriotism. But other things besides character are needed to make a good citizen, and a Guide is therefore trained in handicrafts, health rules, and in service.

Handicrafts appeal to all young people, for every one has the desire to create. We in the Guide Movement, have ample opprtunities to help our Guides to develop latent skill in using their hands and to find enjoyment in the same

India is still a country of craftsmen and every town and village has its individual trade, often carried on in the most primitive condition. The potters wheel and the weaver's loom are often seen in our city streets. Guiders can do much to study, develop and revive these slowly dying industries and they can emulate the example of our craftsmen. It is worth while to do so for India is famous all over the world for its beautiful handicraft.

Handicraft is indispensable in our companies too, for if we can make our own equipment we are saved much unnecess-

ary expense, and in addition, deft fingers may be a source of income to meagre Company funds.

Legend tells us that the women of ancient India had fine physique, but today we find an appalling death-rate among our women and children. Lack of nourishment, life under poor and unclean conditions, the neglect of simple remedies and of proper treatment in case of illness, all help to bring untold suffering, blindness and disease to the people. This can and must be prevented. Through their training Guides can do so much towards improving their own health and spreading health knowledge amongst others. Thus they can be of real use in building up happier and healthier generations.

Our Motto "Be Prepared" :

Present day conditions have proved how valuable women can be, both to their countries and to their homes, if they are trained up to the motto "Be Prepared". Wherever there are Guides this motto is well known. Translated into many languages it is a reminder to every Guide that she may at any time be called upon to render service and it means that the Guide must always be in a state of mental and physical readiness to do her duty.

TO BE PREPARED IN BODY : means that the Guide must make herself strong, active and fit to resist illness and infection. Remember that the health of the nation is the health of the individuals who compose it.

How to join a Company :

It should be easy for a girl to get enrolled in the movement if there is a functioning Guide Company in the school where she studies. In case, however, she has already enrolled herself as a **Bulbul,** she will qualify for the membership of a Company as soon as she has completed her tenth years of age.

However, if there is no guide Company in the school to which a girl is attached, she should request her teacher or her parents or a friend to put her in touch with a leader running a Girl Guide Company in the neighbourhood. Alternatively the girl should visit the District Headquarters of office of local Association of the Bharat Scouts and Guide along with a friend of her parent, and submit a letter, requesting the local Commissioner to refer her to any Company nearest to her residence or school.

Once she is registered as a member of the Guide Company, she should try to become a "Tenderfoot". It is a privilege to wear the Guide badge and uniform. To earn this, a girl has to pass the tenderfoot test. See section XX, APRO Part III, for details of the tests. When she is ready, the Guide Captain will formally initiate the girl, at a

ceremony, held during one of Company meetings. This is a very solemn occasion in the girl's life, as she takes the Promise to try her best to abide by the three parts of the Promise and Ten laws of the movement. To the parents of the girl also the occasion is very important in asmuch as the girl is being initiated in a new way of life within the frame work of the Scout/Guide Promise and Laws.

CHAPTER II

From a Recruit to a Tenderfoot

Recruit :

When your name has been entered in the register of your Company, you are permitted to attend the meetings of the Company, and to participate in games and other activities for preparing yourself for Tenderfoot Tests. But, you are not entitled to wear uniform or badge, or to take position In formal formations of Company gatherings. At this stage of your guide life, you will be known as 'Recruit'.

Requirements to become a Recruit :

(i) You are to bring to the Guide Captain of the Company a letter from your guardian permitting you to join the Mevoment :

(ii) You will have to take active interest in the work of the Company;

(iii) You will have to attend the meetings of the Company regularly and to prepare yourself for the Tenderfoot Tests.

Tenderfoot :

When you pass the prescribed tests, you are formally enrolled in the Movement at a special ceremony organised by your Company, and become a Tenderfoot Guide. You then acquire the right to wear uniform and badge, as prescribed for a Guide and become a member of the worldwide Movement of Girl Guides and Girl Scouts.

How to become a Tenderfoot :

In order to become a Tenderfoot your are required to know and pass the following tests for their knowledge :—

(1) **Law, Promise. Motto and Good Turn :** Know Guide Law and Promise, Motto and Good Turn and understand their meaning.

(2) **Salute, Guide Sign and Handshake :** Know the Guide Sign. Salute and Story of the signifiance of the Left Handshake.

(3) **Brief story of how Guiding started :**

(4) **Flags :** Know the composition and significance of the National Flag, the World Flag and the Bharat Scouts and Guides Flag and how they are flown.

(5) **National Anthem :** Know the National Anthem and be able to sign it.

(6) **Whistle and Hand Signals :**

(7) **Knowledge of Tracking Signs and Road Safety Rules :**

(8) **Skipping :** Skip fifty times turning the rope backwards.

(9) **Knots :** Know Whipping and four Knots - Reef Knot, Sheet Bend, clove Hitch and Fisherman's Knot and know their practical applications.

(10) Attend minimum eight Company meetings.

This looks like a long and rather alarming list, but when you work along with other girls of your patrol, you will enjoy your preparation for the tests and will be able to find out for yourself how to learn, remember and appreciate them. After your enrolment as a Tenderfoot member of the World family of Girl Guides and Girl Scouts, one of your cherished ambitions should be to work sincerely and relentlessly for acquiring knowledge in Guidecraft and winning proficiency badges for the different Tests. Besides, the sheet anchor of your life should be the Guide Promise and the Guide Law. You will gradually move up in your Guide career from Tenderfoot to Second Class and then to First Class stage. As a first Class Guide you will be able to work for the most covetable distinction of being selected as a President's Guide.

1. (a) **The Guide Promise :**

On my honour, I promise that I will do my best :—

(i) to do my duty to God and my country;

(ii) to help other people at all times; and

(iii) to obey the Guide Law.

(The Buddhist and Jain Guides may substitute the word 'God' in the first Promise for 'Dharma'.)

The triple Promise is the link by which all the members of the World Guide Movement are bound together. When you pass your Tenderfoot Test, you are enrolled as a Guide at a special ceremony held by your Company. Here at this solemn function arranged for your enrolment, you make the Promise. You must understand its implication before you take it; because as a truthful girl it will be your duty to try your best to abide by it. While you work as a Recruit, you try to find out from hte Guide Captain, your Patrol Leader and your other friends in the Company, what the Promise and the Law imply. You will know them in practical games with other girls, attending prayer and discussion meetings, and above all while taking note of the examples set by your leader and Guide friends in their daily lives.

(i) DUTY TO GOD / DHARMA : Guiding which is not based on the first part of the Promise will have no lasting value. We must put God first. We may belong to many different faiths; we may be Hindus, Moslems, Christians,

Zoroastrians, Jews, Buddhists, Jains, or Sikhs, but God is one. Guiding gives a wonderful opportunity to all its members to be close to one another, and to understand that, though our forms of worship may be different, the same God is behind all of us. We are all in His service.

Duty to God does not merely mean visiting places of worship on holy days or at the time of festivals. It calls for the living of our daily lives according to the best principles of the faith that we may profess. Let us acknowledge His blessings and renew our allegiance to Him at common prayer meetings at Company assemblies. Let us learn to be grateful to God for our joys and such success as may come ourway. Let us learn to seek courage from Him, if any reverses befall us.

(ii) DUTY TO MY COUNTRY : As a Guide, the best way in which you can serve your country is to grow up into a healthy, happy and useful citizen, and to be always 'prepared' for any service that you may be called upon to render. You are not expected to get involved in any active party politics; nonetheless, your life should be dedicated to the service of others and the betterment of the conditions of people around you.

You should learn to live friendly with all those that may be with you from any part of the country, irrespective of their faith, language. dress and background. You are a citizen of this grcat and ancient land of ours and must

feel proud of your Indian heritage. You must pledge yourself to be a worthy Indian. At the same time, you should remember that as a member of a world-wide movement of Girl Guides and Girl Scouts, you belong to an international sisterhood.

(iii) TO HELP OTHER PEOPLE AT ALL TIMES : This second Promise means that you are to think for others first, and then for yourself. This promise is the easiest to understand, yet is often neglected. It is your pledge to help others in the small daily tasks of life. If you abide by the third Promise, i.e., obser- vance of the Guide Law you automatically respect this Promise also.

(b) **The Guide Law :**

There are ten items in the Guide Law which are as follows :—

(i) A Guide's Honour is to be trusted;

(Ii) A Guide is Loyal;

(iii) A Guide's duty is to revere God / Dharma, serve her country and help others;

(iv) A Guide is a friend to all and a sister to every other Guide, no matter to what county, creed or class the other may belong to;

(v) A Guide is a courteous;

(vi) A Guide is a friend to animals;

(vii) A Guide is disciplined and obeys orders;

(viii) A Guide is brave and smiles under all difficulties;

(ix) A Guide is thrifty;

(x) A Guide is pure in thought, word and deed.

(i) **A Guide's Honour is to be Trusted :**

The Chief Scout, in speaking of honour said that the "True knight placed honour before all things; it was sacred". When a Guide is asked at her enrolment what her honour means; she replies, "My honour means that I can be trusted to be truthful and honest".

When you are enrolled, your faith in your sense of honour will guide you in your thoughts and deeds. Your life will be an example to others at home, in school and in the circle of your friends. They will come to trust you and respect you.

Indian history and legend abound in illustrations of this virtue, and many a woman with the example of her life were sources of great and noble deeds. **Maan-maryada** (dignity), **Iman** (honour) and **Abru** (modesty) were the key notes of their every day life.

Your sincere efforts to practise this Law will generate in you a deep sense of responsibility and maintain a high standard of conduct in work, in games and in the small details of your daily life.

(ii) **A Guide is Loyal :**

A Guide is Loyal to God and to her country, to her

family and friends, to those who serve and to those whom she serves. She is faithful to her ideals and stands by them through thick and thin.

Our history holds many stories of loyalty and sacrifice. What better example can we find than the incident which saved the life of Prithviraj of Ajmer at the battle of Mahoba. Victory had been won, but the pursuit continued leaving the sorely wounded King alone on the battlefield. Vultures, believing him dead, began to settle on his unconscious body. A faithful follower lay close by with both legs gone. He could not reach the King to drive away the birds, so with his broken sword he cut off pieces of his own flesh, and throwing the fragments to the birds, drew them away from his master till help came.

Then there was 'Dhatri' Panna, who substituting her own child for the baby son of the Rana of Chittor, smuggled the infant Udai Singh out of the fort in a basket of fruit, and so saved him to rule Mewar when the rest of the family were slain.

Loyalty is rooted in love, in strength and in sanity. Love for a place, person or a cause; strengthto enable us to stand up for what we hold dear; sanity to prevent us in our passionate enthusiasm from going to lengths which in the long run may injure the cause or person that we may love.

All of you in your young life may not have had the chance of showing the heroic loyalty of Dhatri Panna or the

follower of Prithviraj; nonetheless, you may have many occasions in your life, sooner or later, to be called upon to stand by your loyalty.

Sometimes our loyalties may conflict, calling for strenuous efforts to resolve the conflict if we can. You will need balanced judgement and a developed sense of values to do so. You will need courage to break away from old customs to which your old loyalties may bind you, so as to be loyal to new and finer ideals. Here we have the examples of women like Pandita Ramabai, Florence Nightingale and Sister Nivedita, all of whom had to get out of the older social values in which they were brought up in their traditional homes in order to build up for themselves new lives in the service of the community and the country.

(iii) **A Guide's duty is to revere God, serve her country and help others :**

The importance of developing deep reverence to God, keen desire to serve one's own country and making every effort to help others have already been stressed while discussing the Promise. As a true Guide you should always try to remain observant and sensitiveto the needs of others.

To do a good turn every day is one of the ways of keeping this law. Gandhiji told us "Happiness depends on what you can give, not on what you can get"

It is not easy to help those who may have harmed you, but, as a Guide, it is your duty to try to help your friend and foe alike at the time they may need your service.

(iv) A Guide is a friend to all and a sister to every other Guide, no matter to what country, creed or class the other may belong to :

If a Guide meets another Guide who is a stranger to her she should speak to her, try to find out if she needs any help, and in many ways should make the stranger feel that she can never be alone in this world.

Let friendship take a great part of your life. The greater the number of our friends, the wider are our sympathies. A Guide must not look down upon another because she is poorer than herself, nor make up to another because she is richer.

In the Chief Guide, Lady Baden Powell, there is a perfect example of one who keeps the fourth law. She takes the same interest and the same pleasure in meeting a little *Bulbul* from a school in a slum area as she does in meeting a princes. She will make both of them feel that she *really* knows them and is their true friend

We have before us [illegible] of noble women [illegible] through their sacrifice and service to women in [illegible] showed to the world that their love and sympathy [illegible] to all. Elizabath Fry and Pandita Ramabai Ra[illegible] the pioneers who first interested themselves in [illegible]

female prisoners, restoring to them their sense of self-respect. Pandita Ramabai' sservices to child widows were also a shining example of courage, born of deep sympathy which will always remain a source of inspiration to Indian womanhood.

(v) A Guide is Courteous :

To be courteous is to be polite and condsiderate to everybody. To be courteous you must learn to be observant and tactful, and know how to avoid hurting people's feelings either by deed or word.

True courtesy knows no status. You should always try to be courteous irrespective of whether the object of the courtesy is your senior or junior or equal to you. Your good manners require you to treat in the same way one whom you may appreciate or admire as well as one for whose company you may not care or one who bores or tires you out. You must be punctual in keeping appointments and quick in dealing with correspondence. You must promptly reply to invitations and send your apologies if you are not able to accept them. You should write enquiring letters when a friend or relation is reported to be ill, congratulate them on their success and sympathise with them in their mishaps or failure. These small acts promptly done constitute the graces of life, and you should learn the habit of doing them from your tender age.

Indian women have always been noted for their hospitality and consideration for others. Let it be your privilege

The Chief Scout often used to say that the best form of sport is to shoot the animals not with guns but with cameras. Meaningless destruction of life must be avoided even when you may take part in hunting as a sport.

Animals are sometimes killed for food and destroyed when suffering from incurable or contagious disease or are very badly injured, rendering their recovery very uncertain. There is no need for you to be sentimental or passive in your dealing with such animals. As a real friend to them, you need to be helpful and practical so that they may also be able to live in health and happiness like you.

(vii) A Guide is disciplined and obeys orders :

It is one of the most difficult laws which you are to observe but as a disciplined Guide it should not be very difficult for you to follow it. When your parent at home, or your teacher in the class room or your Guider in the Company or your Patrol Leader in your patrol asks you to do something, you must obey. For the sake of discipline and orderliness you are to act as you are told to do. If, however, you feel aggrieved with an order which hurts your conscience, you may in time talk it over. Once upon a time a Battalion of Spartans was ordered to hold up the Persian Army at the Pass of Thermopyle. It was a hopeless job for the Battalion, but the soldiers acted according to the orders of their General. Eventually all of them werek illed, but their discipline and sincere efforts to carry out the orders saved their country by delaying the onslaught cf the enemy. Then there is the

example of Rama who gave up his kingdom and went into years of exile in obedience to his father's Promise.

(viii) **A Guide is brave and smiles under all difficulties :**

This Law tells you not to feel dejected if things do not appear to be as bright as you expect. You should keep your temper when little trou bles befall you.

You are required to devolop your strength of character and courage in your heart. Your example in the face of difficulty will inspire others and you will be able to meet any difficult situation along with your friends.

Savitri served her parents-in-law in their long exile and won back her husband from Yama by her cheerful courage. Chandbibi's fortitude kept her men from sinking into despair. The British soldiers in spite of the reverses met by them in 1917 war, went on their march to the front line in France singing "Pack up your troubles in your old kit bag and smile, smile smile". Ultimately the victory was theirs

(ix) **A Guide is Thrifty :**

As a Guide, you should value the property and time of others as yours You should never be wastful or extravagant. even when you have more than what you may need You must appreciate the value of money, time and energy and should know how to use them. There areh undreds of needy

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girls; you should share your extras with them. Your spare time should be wisely given for games, recreation and other hobbies.

The Regent Queen Ahalyabai of Indore never wasted her time. She was thrifty in every possible way. Every morning she rose early and attended to her work, carefully looking into the accounts of the State.

As a result of her care, her revenues rose rapidly. Ahalyabai did not hoard this wealth for herself; she spent it on welfare projects for her subjects. Thiruvelluvar the poet of Tamilnadu had a large family and many dependents; he was generous to a fault, but would not tolerate any waste. It is said that once when some rice was carele ssly spilt, he picked up every grain with a needle, washed the grains in a golden bowl and served for dinner. You should never accept on your plate more than what you can eat, and should not leave any left-over Any extra food in the kitchen should be distributed, if necessary, to the people who need it.

(x) **A Guide is pure in thought, word and deed :**

The tenth Law of ours is the basis on which you stand and live the life of a Guide; this should help you to take guiding to a new height. As a courteous girl you should be straight and modest. Your trustworthiness and your sense of loyalty will always keep your thoughts pure. Your pure *heart should generate purity in all your thoughts*, words and deeds.

Beauty is a manifestation of God-your clean and beautiful life free from dirt, either physical or mental will make you and every one round you happy and cheerful. Mahatma Gandhi, at one of his prayer meetings, said "True beauty after all consists of purity of heart".

Every religious teacher has preached purity. The old Mazdayasnian religion of Iran has, as the basis of its creed, Humata (Good thoughts), Hukta (Good words) and Haverastra (Good deed). The whole religion is woven round three principles. In your daily life if you can try to practise in thinking good thoughts, speaking good words and shutting your eyes and ears to evils, it will not be difficult for you to obey the Law which the Chief Scout set before us and which you as a Tenderfoot Guide promise to obey.

(c) Motto-Be Prepared :

It means that a Guide must always try to remain in a state of readiness in mind and body to do her duty and to face danger in order to help her fellow beings.

To be prepared in mind means that you should discipline yourself to be obedient to every order, and also think out beforehand any accident or situation that may occur, so that you know the right thing at the right moment and do it.

To be prepared in body means that you must try to keep yourself healthy, strong and active and thus guard against any infection or illness that may endanger your health.

This motto is to be achieved by being physically strong. mentally alert and morally straight.

(d) Good Turn :

The Captain in welcoming the prorspective Guide at the enrolment says that she trusts her "to try to do at least one good turn a day". A good turn is performance of some extra service or thoughtful act, something more than ordinary courtesy or kindness is called for. This practise of doing good turn is as important to a Guide as saying of Gayetri by a Brahmin in his daily life.

Besides this practice of doing a good turn to your fellow being a good Guide should be always on the look out for how and when to offer help in whatever way she can particularly in times of natural calamities such as flood, earthquake etc. or at big assemblies like festivals, melas, etc.

A Guide should do her good turn toot hers quietly without expectation of appreciation or reward. On the other hand she should feel privileged when she gets a chance of being useful to others.

2. Salute, Guide Sign and Handshake :

(i) Salute.

(ii) Guide Sign.

(iii) Story of the significance of the left handshake.

(1) **Salute :** The idea of salute has come down to us from the days of chivalry when armed knights greeted friendly knights by raising the right hand with the palms open. to show that no weapon was concealed in it. The Guide salute is made as shown in the picture, right arm raised to the level of the shoulder, *palm in front with three fingers* open. the first just touching the forehead and the thumb closing on the little finger. The three fingers, like the three leaflets of the trefoil badge, remind the Guide of her three fold Promise. She holds herself erect when giving this salute and always accompanies it with a friendly smile



Saluting Guid.

When a Guide *in uni*form meets another uniformed member of the Scout and Guide movement for the first time in a day, whether she is known to her or is a stranger, she gives her the Guide salute. A Guide salutes at the hoisting or lowering of the National Flag, *Bharat* Scouts and Guides *Flag*, the World Guide Flag and *National Flags* of countries of the W...

If Guides marching in drill formati... company or a Guide ... the gu...

invited to receive the salute, the Guider or the Patrol Leader in charge of formation *alone* will salute. At the same time, the latter will call out orders to her formation either 'Eyes right' or 'Eyes left' according to the position taken by the person to whom the salute is given. The Guides in the formation, while continuing their march will turn their heads sharply in the direction ordered by their leader and will come to order only when the command 'Eyes front' is given.

At the playing or singing of the National Anthem a Guide does not salute but she stands to attention.



Guide Sign

(ii) **Guide Sign :** A Guide signs with her right hand by making the three fingers upright and bending and touching the thumb and the little finger. But unlike the salute, the hand is raised only as high as the shoulder. Like the salute the three fingers held up remind the Guide of her threefold Promise.

A Guide signs when she is out of uniform and meets another member of the Movement. If a stranger makes the Guide sign, it should be aeknowledged at once by showing

the sign back to her and then by shaking hands with the left hand. If she then shows her Guide badge, or proves that she is a Guide, she must be treated as a sister Guide and helped in every possible way.

A Guide shows the sign when she repeats her Promise, in attention.

(iii) Handshake and the story of the left handshake :

courage and endurance which he had found among the men of the Ashanti tribe and wished us to be "the bravest of the brave".

3. Brief story of how Guiding Started :

See Pages 8—9 Chapter I.

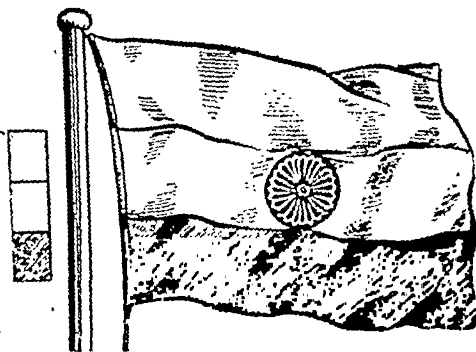
4. Flags : Know the composition of :—

(i) the National Flag;

(ii) the Flag of the Bharat Scouts and Guides;

(iii) the Guide World Flag;

(iv) and how they are flown.

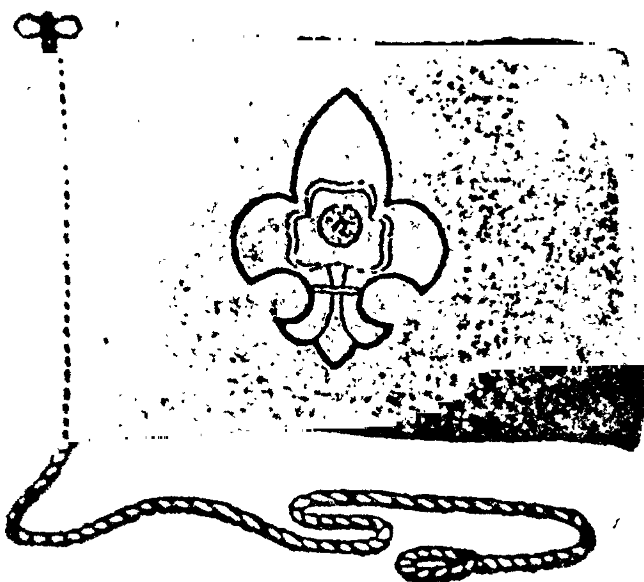


National Flag

(i) **The National Flag :** Our National Flag is a tricolour rectangular panel, made up of three rectangular panels of equal width. The ratio of length to breadth is 3 : 2. The colour of the top penal is saffron (kesari) and of the bottom panel green. The middle panel is white, having in the centre the design of the Ashoka Chakra in navy blue. The Chakra should preferably be screen - printed on both sides

of the Flag, or otherwise printed, stencilled or suitably embroidered on both sides in all cases.

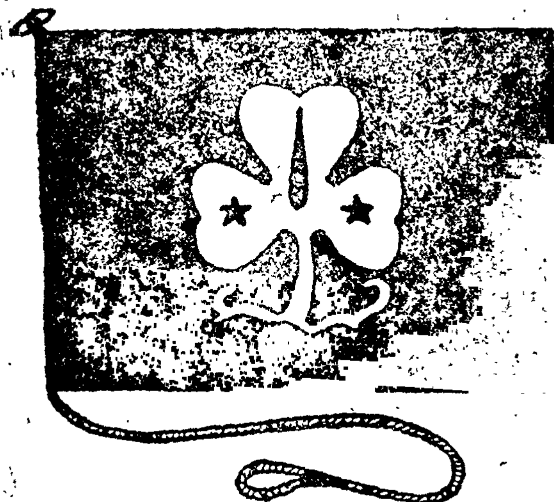
Saffron colour denotes renuuciation and sacrifice. The white in the centre denotes purity, the path of truthto guide our conduct. The green shows prosperity. Ashoka Chakra in the centre of the white is wheel of the law of Dharma. It denotes progress. There is death in stagnation. There is life in movement.



Association Flag

(ii) **The Association Flag:** The flag of the Bharat Scouts and Guides is deep sky blue with the Bharat Scouts and Guides emblem in yellow in the centre, with the Ashoka-chakra in blue. The size of the flag shall be 6 ft. by 4 ft. with the emblem 1½ ft. by 1 ft. in the centre. If the flag is smaller in size the proportion in size shall be observed.

Emblem : The emblem of the Bharat Scouts and Guides is the trefoil superimposed on the fleurdelis. Three petals of the trefoil indicate the three parts of the promise of the Guides; Ashoka chakra is the wheel of law of dharma (duty) representing movement and progress.



World Flag

(iii) **The Guide World Flag :** The Guide Wor Flag, which every Guide must know how to draw and describ is the symbol of the unity of Girl Guidesand Girl Scou of the world. When we salute it, we honour the Moveme to which we belong. As our Movement grew, we felt should have a flag of our own. All the countries who w members of the World Assoctation were asked to sub designs, and at the World Conference which assembled Foxlease in 1930, the design of Miss Kari Aas, Chief Gu

of Norway, was chosen for our World Flag. The size of the World Flag and its emblem should be the same as of the Association Flag. It is used at International Guide Camps and Conferences, and can be used at enrolment ceremonies.

The golden trefoil is our world badge and symbolises the three-finger salute of the Guide. The colours were chosen to represent the sun shining in a blue sky. The two stars in the leaves of the trefoil remind us of the leading stars of our Guide life. the Law and the Promise, and the vein or line ts like the compass needle which guides us on the right course. The trefoil rests on a flamelike base and is a copy of the "feu" or fire of heraldry. It represents the spirit of service and the flame of the love for mankind which burns in our hearts and is a symbol of our internationalism.

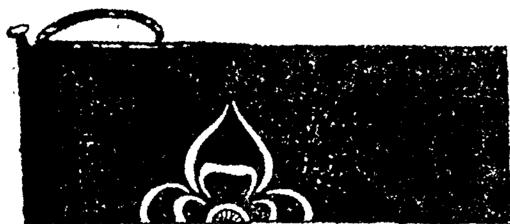
Every Guide is proud of the flag. She honours and salutes it and treats it with reverence. She does her best to live up to its meaning. True, it is only a bit of material with a nice design, but it means everything to us, and we must do all we can to keep the Guide Flag flying throughout the world and to spread our aims and ideals wherever we go.

(iv) How to Fold, Hoist and Break the Flag :

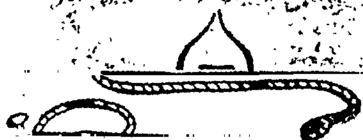
To Fold : Two Guides are needed to do this. One

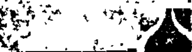




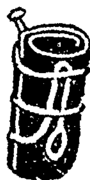












Guide will hold the flag at each end and fold it in half length wise, as in the diagram. The toggle is on the top left hand or hoist end, and there is usually a loop at the bottom end of the rope on the same side of the flag. The opposite end of the flag is spoken of as the 'fly' end. Now fold lengthwise again as in the diagram. Remember that the Guide at the hoist end of the flag should hold on that. Fold the flag inwards on to itself and if the flag is a large one, it may be necessry to do this twice, then roll it up as tightly as possible from the doubled end.

Twist the rope once or more as required, round the rolled flag and push a loop of it under the turns as shown in the diagram. The flag is now ready for hoisting.

To Hoist : The flastaff has a rope attached to it which slides on a pulley, or through a hole made on the top of the staff. This rope is called the halyard. The cleat on which the loose ends of the halyard are wound is usually a piece of wood or a clamp attached to the flagstaff, about four feet from the bottom.

Attach the end of the *right* hand halyard to the toggle with a clove hitch, slipped completely over the toggle, and attach the left hand end of the halyard to the loop at the end of the rope fixed to the flag, with a sheetbend. Now pull carefully on the halyard above the sheetbend until toggle reaches the top of the pole. Hold both ends of the halyard firmly and wind the rope, on which you have been pulling, round the cleat until all the slackened rope is wound up. Finish it off with a half hitch, taking care not to pull on the halyard which is attached to the loop. The flag is now ready for breaking.

To Break : Undo the half hitch, with your right hand raised as far as it will go, give a sharp pull on the right hand halyard which should be hanging slightly slack. The flag will then break and, if there is a wind, fly out. You will find full instructions on Colour Ceremonial and the conduct of [illegible]

Parties in hoisting and lowering colours in the 'Dhvaj Shishtachar', 'Colour Ceremonials', and 'Our Flag'.

5. National Anthem :

—Know the National Anthem and be able to sing it.

Jana-Gana-Mana-Adhinayaka Jaya He,
Bharata-Bhagya-Vidhata
Punjaba-Sindhu-Gujrata-Maratha-
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga-
Uchchala-Jaladhi-Taranga
Tava Subha Name Jage,
Tava Subha Asisa Mage
Gahe Tave Jaya-Gatha
Jana-Gana-Mangala-Dayaka Jaya He
Bharata-Bhagya-Vidhata
Jaya He, Jaya He, Jaya He,
Jaya Jaya Jaya Jaya He !

6. Whistle and hand signals,

(a) **Whistle Signals :** When a Guider wants to call her Guides together, she uses whistle. All whistle signals should be obeyed instantly and at the double, i. e., by running as fast as you can to the person who blows the whistle. The commonest whistle signals are these :—

One short blast	Attention.
One long blast	Halt. Silence. Stay exactly as you are (freeze) Look out for my next signal.
A succession of short, sharp blasts.	Come. Fall in. Come together.
A succession of long slow blasts.	Go. Get further away. Scatter.
A succession of alternate short and long blasts,	Alarm. Look out.
Three short blasts followed by one long blast.	Leaders fall in.

(b) (i) **Signals with one Hand :** It is important to be able to give silent signals too. These may be useful while tracking or on treasure hunts or at any other time when whistles might betray your movement to outsiders.

Signals with one Hand :

Half Interval, in Line.





Full Interval in Line.



Sizewise, Half Interval in Line. Shortest on Right, Tallest on Left.



olumns.

In Spoke Formatio
(Fingers spread)

Above are the hand signals used in India; but here are some which are used by Guides in most of the countries, so Guides should khow these also.



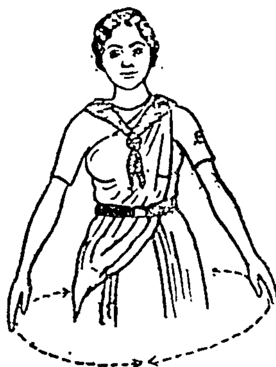
Hand waved several times across the face from side to side. Means As you were.



Hand held straight up over thehe ad with palm facing the company. Means Halt



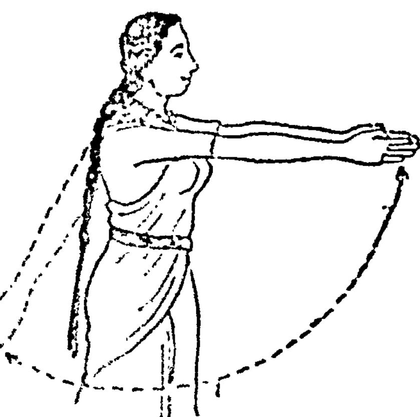
Both elbows bent and arms held up with clenched first. Means Patrols Fall in, in files.



Arms extended and swung forwards until the tipe of the fingers meet in front. Means



Arms bent at the elbow, with hands extended, palms facing so that they are parallel.	Means	Form two lines facing each other



Arms swung from rear to front but not higher than the shoulder.	Means Go.	



Arms bent from the elbow, hands with tips of fingers touching, palms downwards beneath chin and then flung side-ways.

Meaus Dismiss

7. Knowledge of tracking signs and Road Safety rules.

(a) **Tracking signs :** Following the trail is one of the oldest games in the world. Primitive man depended on wild animals for his daily food. If he was not a good tracker he went hungry, and must have been very unpopular with his family. Most of the tribals in India namely Baegas, Gonds, Bhills and others are good trackers and they still use signs and symbols for communicating with one another in th

fields and in the jungles. One has to develop sharp eyes and wits to spot out the signs and trail them successfully.



This road to be followed or I have gone this way (using twigs, grass or stones).



I have gone to the right.



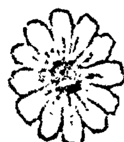
- I have gone home.



- Message hidden ten paces from here in the direction of arrow (figure indicates the number of paces).



- Stop. This road is not to be followed.



Example of Patrol Leader's signature in this case the Sunflower Patrol.

Tracking signs are a kind of secret language by means of which we can leave a trail that can be easily followed by those who come after us. The National Headquarters of the Bharat Scouts and Guides, with the co-operation of the Bata Shoe Company, have brought out special shoes for Scouts and Guides. The pug marks of ten selected animals have been

embossed on the soles of these shoes. The boys and girls using these shoes will automatically leave signe of their movement on the ground as animals do with their pug marks. The shoes are called "WAY FINDER".

Marking trees with an axe or knife was one of the oldest and commonest ways of blazing a trail. Now-a-days however trails are laid in such a way that no injury is done to the trees. The signs are made on the ground with anything which may be handy, twigs, berries, grains such as cholam, seashells, stones or merely by marking them on the ground. They are usually laid on the ground close to the right hand side of the road. At night especially, sticks with a wisp of grass round them or stones arranged in a similar way, should be laid on the ground, so that they can be felt if it is too dark to see them.

Road Safety Rules :

(i) All persons have a right to use the road for the purpose of passage.

(ii) As the manner in which you use the road affects a large number of others, show care and courtesy at all times and avoid unnecessary noise.

Rule of the Road :

(i) Never walk along the carriageway where there is a pavement or suitable footpath If there is no footpath

it is generally better to walk on the right of the carriageway so as to face the oncoming traffic.

(ii) On a pavement or footpath do not walk alongside the kerb in the same direction as the nearer stream of traffic.

Crossing of the Road :

(a) Nevar start to cross the road without first looking right, then left, and keep a careful look out until you are safely across, Be specially careful when the road is slippery and where one-way traffic is in force.

(b) Cross the road at right angles whenever possible.

(c) Teke special care if you have to step out from behind or in front of a vehicle or any other form of obstruction which prevents a clear view.

(d) Where there is a pedestrian crossing, make use of it.

(e) Remember that a moving vehicle requires time to slow down or stop, particularly when the road is wet and slippery.

(f) Unless there are "cross now" signals, do not rely solely on light signals when you are crossing a road. Pay attention to the movements of the traffic and particularly of turning traffic.

Stepping off the footpath :

Never step off a footpath on to the road even momentarily without making sure that it ts safe to do so.

Pedestrian Crossing

(i) At controlled crossings, i.e., whenever traffic is controlled by police or light signals, cross the road only when the appropriate line of traffic is held up.

(ii) Never attempt to cross the road just as the traffic is about to start.

Standing at Corners :

Never stand on the road at blind corners or other places where you may not be seen by approaching drivers or where you may obscure their line of vision.

Road markers and care for the streets :

(a) Help old and disabled persons and tiny tots to cross streets with extra care.

(b) Do not push others to make your way or stand in the middle to chat with an acquaintance. If all of us move in orderly way keeping to the right side, even in a crowd, jam could be avoided.

(c) Never throw fruit skin, broken glass pieces or even litters.

(d) Do not play in the streets; on account of your carelessness not only you invite risk to yourself but other pedestrians may also be involvəd in an accident.

8. Skip fifty times backwards :

Skipping is an excellent exercise, particularly for those girls

who live a sheltered and sedentary life. For skipping, you need not require to go out-at home, in a small open space or on the roof with a rope of comfortable length, you can do skipping exercises. In the beginning you may do twenty times at a stretch and go on increasing the number as you get used to it. The skipping rope should always be turned backwards so that it helps your chest to expand. The skipper should keep well on her toes, using a rebound jump. Skipping practised every day will help you develop a good carriage and sprihg in you walk.

If you have a weak heart or are apt to feel tired, you should report to yonr Guider, and only after getting proper medical advice you should continue to do this exercise.

9. **Knots :**

Learn (a) Whipping and (b) the following knots and their practical applications :—

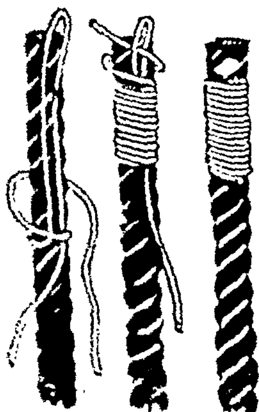
(i) Reef knot,

(ii) Sheet bend

(iii) Clove hitch; and

(iv) Fisherman's knot.

(a) **Whipping :** Before you actually start learning to tie knots, it is important to learn how to 'whip' the ends of the rope to prevent them from fraying out. Take a piece of twine about 10 inches long. Lay a loop of the twine along the rope end and start winding the twine, with one end tightly round the rope and the loop, until the loop at the top is reached. Put the end of the twine into the loop, and pull on the lower end of the loop, so that the end



of the twine is drawn back under the whipping turns. The diagram will show you that it is drawn up half way through. *The whipping is now complete. Cut off the spare twine.* The whipping turns must be laid close together as shown in the diagram.

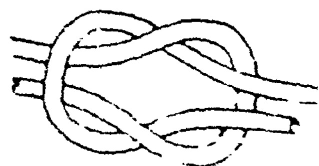
(b) Learn the four following knots and their practical applications :—

Knots : Why do we learn to tie knots ? Primarily to be able to use them to help ourselves and other people. Knotting is also a fascinating pastime and the beginning of handicraft. Be prepared to use the knots you learn and to be able to tie them quickly and accurately with one hand, and even blindfolded when necessary. You should not however practise knots on your c arms and legs.

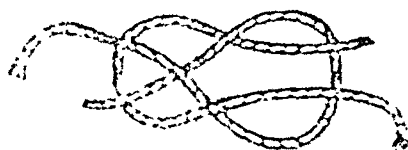
men, woodcutters, and tele graph linesmen at work and looked to see what knots they use in their trades ? As you get more proficient in the different knots that Guides learn, you can add these trade knots to the ones you already know.

As a rule the knot is made on the rope itself. A hitch is only half a knot and is one method of securing a rope to a pole. A bend is a way of securing one rope to another. The standing part of the rope is always the long end.

(i) **Reef Knot** : This is used for tying together two ends of ropes of equal thicnkness. It is also the knot which should be used for tying triangular bandages. It is a good knot for fastening parcels or the ropes round rolls of bedding. Dhobis use it for tying up the ends of their bundles. It is a flat knot, does not slip, and is easily untied.

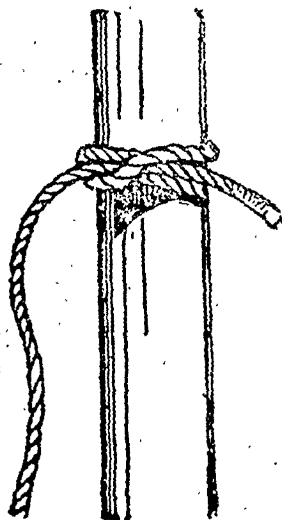


(ii) **Sheet Bend** : This is used for tying together ropes of unequal thickness and for tying a rope to a loop, or for joining ropes to material such as straps, sails or cloth. The loops hould be made in the material or thicker rope. The short end of the rope must be passed under the cross-bar made by the long end, so that when the knot is pulled tight, the short end is jammed and cannot slip. This knot is used for hoisting the flag. It is usefnl when only small pieces of rope



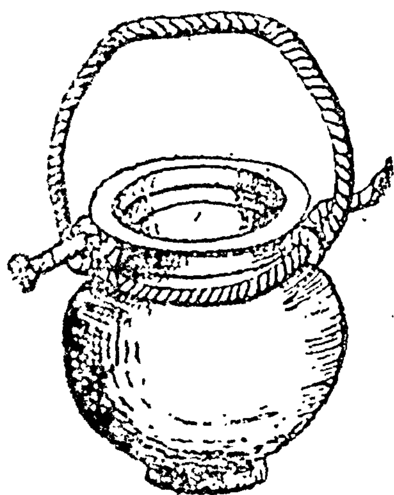
are available for hanging up saries to dry, one end of the piece being tied to the sari the other is fixed to the post.

(iii) **Clove Hitch :** (I) This is used for attaching a rope to a post or tree when there is a steady horizontal or vertical pull, preferably in both directions, e. g. when putting up a dhobi line or roping in an enclosure, or making a rope stretcher or ladder. It should not be used for tying up an animai as if it went round the tree or post the hitch might come undone. Never use both ends of the rope to tie a clove hitch but work with the short end. Practise making the knot round a pole or tree rather than round your arm or finger.



Clove Hitch : (II) You should be able to make a clove hitch with the middle of a rope as well as with the end. Make two separate loops placed one over the other and slipped over the top end of a pole. This method is a very quick one for roping a fence. It is also handy to slip over the toggle end of the flag for hoisting.

(iv) **Fisherman's Knot** : This is sometimes used for tying together rope ends of equal thickness but chiefly for ropes that are wet or will become wet, because even when the ropes have shrunk, the knot is easily untied by pulling the two halves apart. In the diagram the knot has not been pulled up. To finish it you must pull on the long ends. In starting to tie a fisherman's knot the ends of the two ropes which you are going to join must come towards each other and slightly overlap. The only time when you should tie this knot with two ends of the same rope, is when you are using it as a carrier for a lota or a jar.



10. Attend minimum eight meetings :

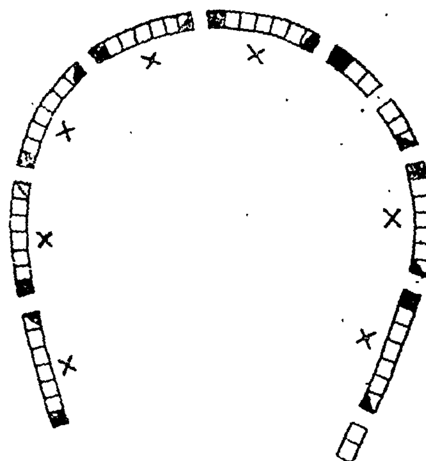
In order to enable you to pass the Tenderfoot test, you will be required to attend at least eight Company meetings. The reason for this is that you may not only learn the technical skills involved but also the Guide way of life and also have an opportunity to watch how the Guides observe the Promise and Law. It is only when you attend a Company meeting that you come in close touch with the fellow Guides of your Partrol, and by observing them and comparing notes with them you will be able to appreciate the deeper meaning of the Promise and Law and their application in your daily life. You

will also be able to learn how a Guide is expected to behave and to take part in community life.

Enrolment : The recruit has now completed her Tenderfoot Test. She has been prepared by her Patrol Leader and she is ready to be enrolled as a member of the great sisterhood of Girl Guides. The enrolment Ceremony is simple, but the recruit may be nervous about it. She should be helped to feel as much at ease as possible, and should be given a warm welcome into her Company.

There should be an atmosphere of peace and joy at the enrolment. The ceremonial must be practised before - hand so that everything will pass off without a hitch and the day can remain in the recruit's memory as the most important in her life.

Horseshoe Formation : For the ceremony, the Company assemble in the form of a horseshoe. Bulbuls use the circle because they are learning. Guides have learnt enough to let a little of their knowledge flow out into the world, so they use a horseshoe. The method ot forming the horseshoe varies and the Guide Captain may give



Horseshoe Formation

what orders she likes, but the fewer of these the better. If the Company is a large one, the Leaders may sound one step in front of their patrols, but if it is a small one, they usually remain with the patrols.

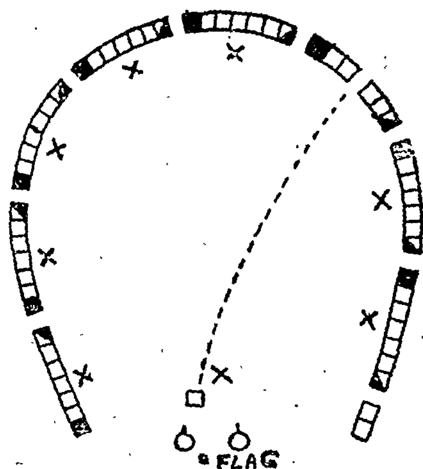
It is necessary to have a flag at an enrolment ceremony. If the Company has a flagstaff, the horseshoe is formed round it, and a Colour Party falls out of the horseshoe, marches to the flagstaff, breaks the flag, and returns to the original position before the enrolment begins. If the company has a flag to carry, a Colour Party of three Guides (a Bearer and an escort of two) marches with it at the head of the Company when the horseshoe is formed. Or the horseshoe can be formed first and then the Colour Party marches with the Flag into position on the right of the Guiders. If there are two Flags, the National Flag will be on the right of the Guiders and the Association Flag will be on their left.

The Guides should stand shoulder to shoulder to symbolise their comradeship. The Captain stands at the opening of the horseshoe with her Assistant on her left and half a pace behind her. The Assistant should hold the badges ready to be handed to the Captain. Each Guide must be enrolled separately.

When everyone is in position, the Captain asks the Patrol Leader to bring forward her recruit. The Leader, with the recruit on her left, marches direct to where the Captain is standing, and halting one or two paces in front of her, salutes saying :

"Captain, I present.................................... ....who has passed her Tenderfoot test and wishes to be enrolled as a Guide."

The Leader then takes one step backward and remains there until the ceremony is completed. The ceremony proceeds as follows :—



Captain : "Do you know what your honour is ?"

Recruit : "My honour means that I can be trusted to be truthful and honest." (or words to that effect).

Captain : "Do you know the Guide Law ?"

Recruit : "Yes, Captain."

Captain : "Can I trust you on your honour to do your best, to do your duty to God and your country, to help other people at all times, and to obey the Guide Law" ?

ecruit : (Giving the guide sign while all enrolled members also give the sign and renew their promise). "On my honour I promise to do my best, to do my duty to God and my country, to help other people at all times. and to obey the Guide Law."

All return to "attention".

Captain : "I trust you on your honour to keep this Promise, and to try to do at least one good turn every day".

She then pins the Tenderfoot badge on the left sleeve and ies the scarf round her neck and welcomes the recruit : "You are now one of the great sisterhood of Guides." The Captain then gives the recruit a left hand-shake. The new Guide salutes the Captain and then the flag.

This is the end of the ceremony proper, though in some companies the Guide is then formally introduced to the Company.

Captain : "Guides I present to you a new Guide ...." [Company Salute.]

Her Patrol Leader then steps up to the Tenderfoot and they march back to their places in the horseshoe.

Uniform : A Guide wears her uniform for the first time at her enrolment. The uniform is clearly described in A.P.R.O. The First and Second Class badges are worn on the left sleeve

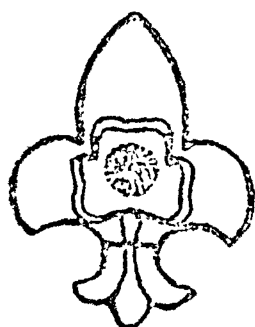
below the Tenderfoot badge. Other Proficiency Badges are worn on the right arm in pairs from the top of the sleeves downwards.

No one should ever be kept waiting for enrolment because she has no uniform but efforts should be made to get uniforms as early as passible. The scarf and the badge are the real symbol of Guiding, the ensemble shows the world what we stand for. We may have just as good a time on a hike and may be able to light, just as good a fire, at home or elsewhere in our usual clothes but an enrolled Guide will soon discover that her enrolment in a company and her appearance in her uniform in all company functions or on Guide work makes a tremendous difference; she is at once linked to a worldwide sisterhood and is recognised as such. The privilege has also its obligations—the Guide must act as a Guide and remain as Guide at all times, and in all places.

We shall realise what our uniform means to the public when we see a crowd making way to let a Guide in uniform pass through, to the help of an injured person, or if we watch the Guides succouring the victims of fire, flood or earthquake, or helping to control the crowds at some big mela or any other large assembly. We shall feel the thrill of being part of a uniformed company at some important civil function, and then we should remember that other girls, speaking different languages but wearing this same uniform, think of us as sisters. So we should keep our uniforms clean and wear them correctly.

The Tenderfoot Badge : The badge of the Bharat Scouts and Guides is the Trefoil superimposed on the fleur-de-lis with Ashoka Chakra in the centre. It symbolises the three parts of the Promise made by a Guide at her enrolment. The badge is worn on left sleeve between shoulder and elbow and it is the only form of enrolment Guide badge which may be worn on nniform. No Guide or Guider may, however, wear this badge before she is enrolled.

The Teaderfoot badge is given to the Guide at her enrolment, and therefore should be treated as something very precious, for it symbolises her entry into a new life of adventure and usefulness which will go on, not only through out her days of active Guiding but until the end of her life. You should remember "Once a Guide, always a Guide." The badge will prove a passport to you in unknown places. It signifies your bond of union among the Guides of the world, and shows to everyone that you are committed to lead a decent and helpful life and is truthful and trustworthy.



Tenderfoot Badge

World family of Girl Guides and Girl Scouts : As an initiated member, you become a member of the world family of Girl Guides and Girl Scouts. There are five million Girl Guides and Girl Scouts in the world and Olave, Lady Baden Powell, wife of the Founder, is the Chief Guide - a tribute to all of us. You are to pay annually an individual registration fee as fixed from time to time by the Nation-

al Headquarters as your membership fee. The National Headquarters remit this amount along with those received from other members to the World Association once a year. It is a privilege for a girl to be a member of such a world-wide sisterhood to pay her membership fee for enjoying this privilege.

Thinking Day : Thinking Day is the birthday of both Lord and Lady Baden Powell, February 22. In memory of the Founder of Scouting and Guiding and in recognition of our international friendship, this day is a special one when the Guides send greeting or thoughts to friends in other parts of the world. Besides they gather together conveniently on this day, and pray together and as a token of their good will to the guides of the world contribute a small amount to a common fund. The fund thus collected at The World Bureau received from all the member countries is called—Thinking Day Fund and is used for the spread and development of guiding in those countries which need such help and assistance.

World Guide Homes : The Headquarters of the World Association of Girl Guides and Girl Scouts is located in England at 132, Ebury Street, Westminster, London S. W. I. It is known as the World Bureau.

Besides there are four Guide Homes in different parts of the world :

(i) Olave House in London.

(ii) Our Chalet in Switzerland.

(iii) Our Cabana in Mexico; and
(iv) Sangam in Poona, India.

Every Guide dreams that one day she will be able to visit these homes. It is not a mere dream. Many of your Indian Guide sisters had the privilege to go to these homes and participate in the programme organised there. You may also have this good fortune. When you do have this luck and visit any of the homes, you will receive warm welcome there as you get when you come to your own home after being absent on a holiday or so.

Books recommended :

Men and Women of India Series.
Komalpad for Guides (Hindi).
A.P.R.O. Part I & III.
Dhavaj Shistachar (Hindi).
Our Flag.



CHAPTER III

Second Class Test

As an enrolled member of The Movement you should try constantly for excellence-after going up from Recruit to Tenderfoot Guide, your aim should be to get through the tests for a Second Class Guide and acquire the distinction of being named as such and wearing the badge of this Class of Guides.



Badge for Second Class

The Course for Second Class Test may be classified under the following heads :—

(1) have passed the Tenderfoot Test;

(2) have further understanding of Guide Promise and Law and use them in daily life;

(9) Drill—

(i) Marching,

(ii) Patrol roll call drill; and

(iii) Company drill.

(10) Know 16 points of the compass.

(11) Know the lives of four great men and women of India and their contributions to the country.

(12) Be able to lay and follow a trail using woodcraft and other signs.

(13) Good posture-Know why it is necessary to have a good posture of sitting, standing, walking and running and show that she is practising it as far as possible. She should be passed by the Court of Honour for the good carriage and her neat personal appearance.

(14) Health rules—Know and practise the Law of Health about.

(i) Cleanliness.

(ii) Clothing.

(iii) Food,

(iv) Fresh air.

(v) Sleep and

(vi) Exercise.

(15) Know six exercises as given in 'Scouting for Boys'.

(16) Fire precautions—Know how to take precautions against fire and putting out fire.

(17) Attend at least eight meetings within 3 months.

The length of time taken to pass the Second Class Test varies with each Guide and each Company. There is no hard and fast rule for the time set for completing the requirements of the Second Class Test. But every effort should be made by a Guide to carry on her experiments with all sincerity to learn new skills and apply them in her daily life.

1. Have Passed Tenderfoot Test :

See Chapter II

2. Have further understanding of Guide Promise and Law and use them in daily life.

The Chief Scout said that the key to success as a Guide was in her effort to develop a deep understanding of the Guide Law and to practise each of the Law at home, in school and in her daily life.

In your patrol and Company meeting or when you meet another Guide, you should discuss the individual Law and try to know how best you may practise them in your life. Doing good turn is a major must in yonr daily life. The good turn could be done individually or in Patrol or in Company. You may keep a diary of your acts of good turn and exchange the ideas about them with your other Guide friends. By comparing notes with others you will also be able to gather new ideas and to make youself useful in a wider circle of the community.

The First Law says that "A Guide's Honour is to be trusted". As a Tenderfoot Guide, you have undertaken to

abide by this Law. Your trustworthiness and truthfulness will enrich your sense of honour and fortify you with the inner strength of mind and character. Your adherence to the eighth Law that 'A Guide is brave and smiles under all difficulties' will help you to develop courage and self reliance.

In order to acquire better understanding of the Promise and Law, you should read during your leisure hours stories from the Mahabharata, the Ramayana, the Bible, Ferishta's History of the Mahammadan Kingdom, etc., and learn how the great men and women whose stories are told in the epics and other religious book rose to the occasion and acted to uphold the principles of life on which the fundamental values of the human society are based. You should also read books about the life of contemporary men and women and learn how they sacrificed their private interests and personal comforts to preserve those values on which our cultural heritage rests.

3. Signalling : Know the alphabets in Morse and method of signalling.

Signalling is one of the most interesting items in the Second Class Test and a Guide who can Signal will prove herself to be a most useful person. She will discover as she goes along, that her knowledge is a source of much help in emergencies and may enable her on occasions to save even other people's lives.

There are two signalling codes which could be used by Guides viz., Morse and Semaphore. For your Second

Class Test you are to learn the Morse alphabets. You will find that the best way of learning the alphabets is to use them. As soon as you can signal and have mastered a few letters, learn the procedure to signal. Then with another Guide you can start sending each other short messages, and begin to test the fun of signalling. If you add a few letters every day you will be surprised how soon you will have learnt the entire alphabets.

Morse : In Morse the letters are made up from dots and dashes. The table of the codes is given below :

A	• —	J	• — — —	S	• • •	2	• • — — —
B	— • • •	K	— • —	T	—	3	• • • — —
C	— • — •	L	• — • •	U	• • —	4	• • • • —
D	— • •	M	— —	V	• • • —	5	• • • • •
E	•	N	— •	W	• — —	6	— • • • •
F	• • — •	O	— — —	X	— • • —	7	— — • • •
G	— — •	P	• — — •	Y	— • — —	8	— — — • •
H	• • • •	Q	— — • —	Z	— — • •	9	— — — — •
I	• •	R	• — •	1	• — — — —	0	— — — — —

These could be used in flag signalling at long or short distances, or with a lamp for night work as well as for heliographing by means of sun's rays. It is also possible to signal Morse by whistle or by tapping on something. When sending out a Morse message, the dashes should always be made three times the length of the dots.

Some Useful Station Signals :

AR— End of message.

AAA—Full stop.

VE—Calling up signal.

Q— Wait (sent in answer to calling up if not ready to receive message).

T (Morse)
—General answer (sent in answer to each group or word when received correctly. If not correct, send nothing and the group will be repeated by the sender till correctly received).

K— Go on (sent in answer to calling up sign if ready to receive message).

R—Message received correctly.

IMI—Repeat

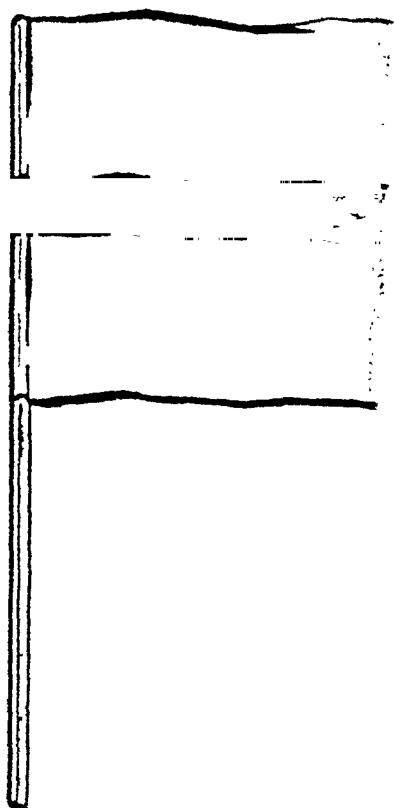
Erase........(Morse)

For practice. make up signal blocks of five letters and use them. You can also practice writing letters or notes which you wish to keep confidential in Morse letters.

Thus you will be able to learn and write Morse within reasonable period.

The Morse flag should be twenty four inches square and made of strong white material, with a four inch blue stripe dividing it into two equal parts, each ten inches wide. The

stripe should lie at right angle to the pole which should be 3 feet long. $\frac{5}{8}$ inch thick, round in shape tapering to $\frac{1}{4}$ inch at the tip. The stripe should be slightly hemmed and the corners farthest from the pole will wear better if slightly rounded. A finger stall or a thick pocket of tape should be fixed at the corner of the flag into which the pole fits with a tape loop halfway down, and a tying tape at the bottom corner to attach it firmly to the pole.



How to Signal : The signaller should stand with feet slightly apart and should hold the flag with both hands at the botton of the pole, the right hand above the left with the right wrist lying along the pole and over the knuckles. The tip of the pole should be kept pointing over the left shoulder. This is called the 'Ready Position'.

While signalling, the hands should be held on a level with the chin. The elbow must be kept steady, and the

movement being made from the wrist. The left hand is used to make the signals while the right hand remains steady and acts as pivot only.

How to signal a dot; A dot is made by moving the tip of the pole sharply from the point of the left shoulder to the point of the right shoulder and back.

How to signal a dash: A dash is three times the length of a dot. It is made by moving the tip of the pole from the point of the left shoulder to well below the level of the right shoulder. A slight pause should be made before bringing the flag up again. In both movements, the left wrist should be curved up and out, so that only the knuckles are seen from the front, the fingers should not be visible.

Between words, the flag is gathered up and held by the left hand at the top of the pole on a level with the left breast pocket, while the right hand is lowered and remains at the base of the pole. This is called the GROUP POSITION.

When learning to signal with flags, it will be a great help to the novice if a good signaller can be found to show her the correct positions and the timings of signal movement.

In signalling it is important to avoid getting worried or flustered. When receiving a message, the receiver should never take her eyes off the sender, but should call out the letters by

their signalling names to her assistant who should write them down.

OR

Know how a child of two to five years be fed, clothed and kept clean and tidy.

Child Nursing : In Indian families, particularly those who still continue to function on the basis of the joint family system, it is quite common for the elder girls to look after the younger ones. This is a very good system for the girls not only learn to look after their little brothers and sisters from their childhood but also imbibe some of the intrinsic qualities of womanhood. Besides their promise to do a good turn a day starts from their home front. Thus a girl may relieve her much harassed mother or the overworked domestic servants by giving a helping hand to them, in looking after the younger brother and sisters. Besides, she can attend to many of the needs of the children of other families in the neighbourhood, particularly those belonging to the very low-income groups by helping them to keep themselves clean or dressing up any wounds which they may sustain or telling them good stories and thus diverting their minds to right ways of living or by playing games or singing with them to bring some cheer into their daily lives. As she will be a uniformed member of a great movement, the parents of such children are likely to

have confidence in her and may not be suspicious of her efforts to help.

Before you take up this important task, you must yourself know something about looking after a child, how to nurse her wounds, how to dress, to feed, to clean her and how to amuse her and keep her from making any mischief by engaging her attention with games, songs and telling stories.

Your guider will tell you about the proper food which children of different age groups should be given, how to feed them, what should be the intervals between the meals, how to make simple garments and how to clothe babies and how to bathe a baby or clean him. But you should acquire practical experience of doing these act of child nursing. Many of these things you may do on a doll at your Company meeting with the help of your Guider. A health visitor from your neighbourhood may also be invited by your Guider to attend the meetings when practise your arts on the dolls. The Guider may also take you to a nearby Health Centre and make you help the nurse in doing small jobs while they are engaged in attending to the children who come to the Centre.

General Health and Cleanliness : Much of the knowledge underlying General Health and Cleanliness will be conveyed under the heading of the Six Rules of Health which a second Class Guide must know from her test.

Nevere theless while handling a child the most important thing to teach him is cleanliness which eventually will help

him to acquire good healthy habits. Generally, children like to play in the dust. You should see that they keep away from rubbish heaps where flies breed or from open drains and tanks where dirty water has accumulated. When playtime ends, be careful to see that their faces, hands and legs are well washed and their nails cleaned.

Give the little ones a daily bath with hot water, if available. *Besan* or gram flour costs little and is an excellent substitute for soap, it makes the skin soft and smooth and children love its scent They should also be taught to keep their teeth clean and to gargle. In order to maintain good health it is necessary to ensure regular and daily movement of the bowels. Children should be taught to acquire this habit daily at regular hours of the day.

A healthy child is active, being full of life. His days should be planned out, with regular hours for meal, exercise, rest and play. In this way, the child will never become overtired or hungry and will feel happy and gay. A child learns to grow up into a disciplined young person, if from his earlier years he is taught to observe regular hours for food, play any sleep.

Too much fuss over child must be avoided. Too much attention will encourage him to be self-indulgent. [illegible] when ill, while proper care should be taken to attend to [illegible] ailments, too much fuss should not be made over [illegible]

Food : For the healthy growth of a child balanced diet is one of the most important items on which every care should be bestowed. Milk is essential for a small child's diet; besides vegetables and fruit are to be included in their daily meals. Fruit is expensive in many places but seasonal fruit several times in a weak could be given without much expense. Oranges, tomato juice and bananas are particularly good for children. Children should never be encouraged to take tea or coffee, even when they are given such beverages, they should be mixed with plenty of milk. A regular dose of cod liver oil is very good for growing children.

Clothes : Childern's clothes should always be light and suited to the weather conditions. Clothes should be well clear of so that they connot collect dust and should be loose enough to give absolute freedom to the wearer Tight collars, cuffs or armholes should be avoided. Do not overclothe the child. The fewer are the garments worn, so much less time will be needed to wash them or to dress them. Care, however, be taken that what is worn is adequate and gives proper protection against chills. In the hot weather, the head should be protected from the Sun, but bonnets or socks should be worn. In the hot weather perspiration makes child's clothes smelly. They should be washed every day after being worn. A child be never clothed in dirty garments.

4. **Nature : Knowledge of six fruit trees, six flowering plants and six vegetable plants keep a Log Book of at least one tree and three flowering or vegetable plants.**

Here we are in the field of nature and there is no end to it ! Birds, trees, flowers, insects, animals, stars, rain, cloud so on and so fourth. But for your Second Class test, you are to give special attention to learn something about some popular trees, vegetable and flowering plants so that you may remember them and recognise six fruit trees, six vegetable and six flowering plants.

You should start with knowing all about the trees that grow in the neighbourhood, their names, their appearances in the different seasons. You should also learn to recognise their bark, leaves, flower and fruit. You should try to know the usefulness of these trees, whether the timber is good for fuel or for any other purpose and if their fruit is edible or poisonous and the leaves have any medicinal properties.

The best way of learning something about nature is to keep your eyes open when you go out for camping or rambling in the woods. Make a habit of keeping a log book and take down notes of anything new that you may come across. Collect the leaves, flowers, bark and preserve them in your log book. Later on, not only you will be able to enhance your knowledge by comparing your notes with those of other girls or taking the help of your Guider or parents, but it will help you to fulfil your requirement for your Second Class test. It would also be a great fun to look into each others log book and increase your knowledge about nature.

Flowers : Most of us love flowers—they are beautiful—

many of them have delightful fragrance. Even a most modest home could be made so attractive by growing a small flower garden in front of the house or growing them in pots if no open space is available. Inside the room, you may put in flowers into a vase or even into an empty bottle, which will be a most pleasing sight for everybody in the house. If you love flowers and want to make use of them, you should know their names and the seasons when such flower plants are to be grown and how to arrange the flowers in a vase. In India we wear flowers on our hair. You may also learn how to make garlands of flower for use at home or as offerings to the dieties in the temple.

Here also nature is before you and invites you to know it, to love it and to care for it. As a Guide, you are just introduced to it and it is for you to develop your interest.

Vegetable plant : All Guide should know what plants are good for food. This knowledge will be valuable if you are out on a hike and get lost and have no food with you. For your Second Class test you should be able to recognise at least six vegetable plants.

The best way to get acquainted with the vegetable plants is to grow them at home either on a patch of ground on the compound, or (if there is no open space in your home) in tubs or wooden boxes. Besides, in your School Compound, with the permission of your Principal, you may take over a small plot and turn it into a beautiful kitchen garden for your company.

In India we are so many and to feed them we need cereals, vegetable, fruit and other eatables. We are short of food and all of us should try to grow something. However small quantity the outcome of your efforts may be, it will help to reduce the strain on our food supply.

Besides, you will immensely enjoy growing your own vegetable—it is such a nice hobby. And meanwhile you will also be acquiring the experience needed for your proficiency badge in gardening.

5. Services : Know how to make a bed, lay and serve a meal in traditional way.

(i) **To make a bed :** In India many of us sleep on bed made of floor; but a large number of us use bed-stead also for spreading the bed. In any case either you sleep on the floor or on bed-stead, it is most important that a bed should be stripped directly the occupant rises in the morning. In stripping the bed the coverings, blankets and the sheets should be removed separately and aired properly.

The mattress on which the bed is to be made should be dusted and turned. Place the bottom sheet on it so that its upper end reaches the top of the bed. Smoothen the sheet and tuck it in at the bottom and sides. Beat the pillow well and place it on the headside of the bed. Place the top sheet wrong side up so that the right side of the him will show when turn over, and tuck in. In winter months place blankets on

it—one or two according to the prevailing temperature—and tuck in separately. Pull the top and end of the sheet over the blankets in keeping the pillows well covered, and tuck in the sides. Great care should be taken to keep the corners Square and smooth.

(ii) Serve a meal in traditional way :

In India a meal is served in traditional way on a thali (dish) and katories (cups).

Clean the floor on which the meal will be spread and place an Asan (seat) conveniently so that the server may easily serve her guest. The tumbler containing the drinking water is placed on the right side of the thali. Rice, chapati and other dry preparations are put on the thali but such items with gravies are served in katories which are placed round the thali.

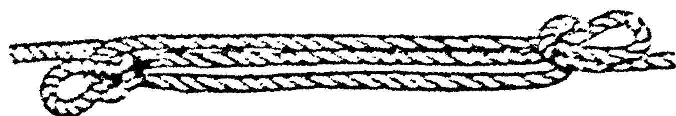
In order to save wastage small quantities of the different kinds of preparations are served and later on, as needed the server replenish the cups with necessary additional quantities according to the wish of the person who is being served.

After the meal the diner will be served with water and soap for washing his hands and a towel to dry.

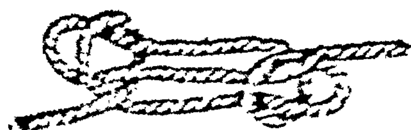
(6. Knots and Lashings : (i) Sheep Shank, (ii) Bowline (iii) Round Turn and two half hitches, (iv) Timber hitch, (v) Square and (vi) diagonal lashings.

For your Tenderfoot tests you have already learnt how to whip and to tie four knots viz., Reef Knot, Sheet Bend, Clove Hitch and Fisherman's Knot. For your Second Class test you are to learn four more useful knots, viz, Sheep Shank, Bowline, Round Turn and two hitches, Timber hitch. Besides, you are to learn square and diaganal lashings. You should, however, not only learn the new ones as mentioned above, you should practise to tie the knots you have already learnt for your Tenderfoot tests and perfect knowledge and their uses.

(i) **Sheep Shank :** This is useful to rope when you do not want to cut it or cannot get at

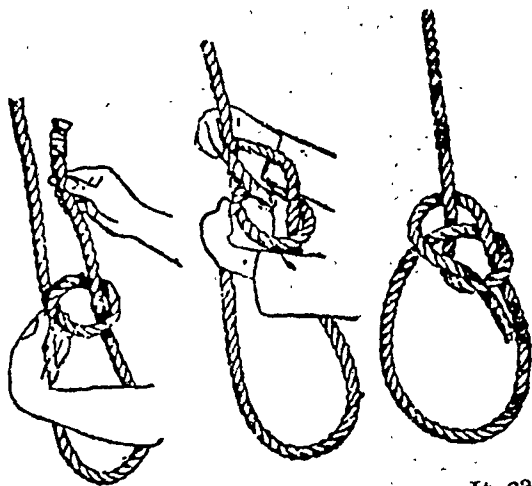


the ends which are fixed. Therefore, when you practice making it, do not use the ends of the rope but make half hitches, at any convenient distance away from each end, as shown in the diagram. This is also useful to take the strain off any weak bit of rope. It may be used in the home to shorten an electric lamp cord that is hanging too low and is often used to shorten guy lines on tents.



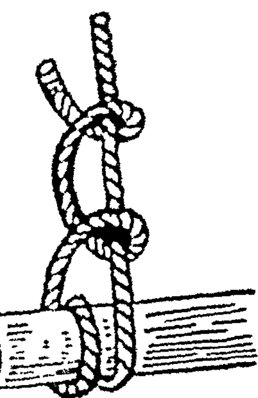
(ii) **Bowline :** This knot makes a loop that will not

and is therefore
ry useful for
scue work. It is
ade at one end
f a lifeline and
thrown out over
the water to a dro-
wning man or it
may be fastened
round anyone who
has to be let down



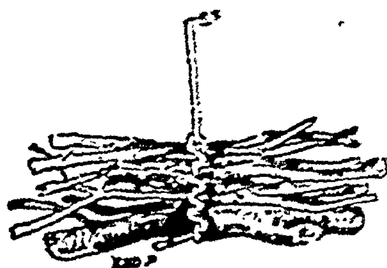
from a hight, from a burning house or into a well. It can be used as a lead for a collarless dog and is especially useful for tying animals. When required for lowering anyone, the loop should be used as a seat. It is passed over the head and shoulder, and the standing part in front of the body is ...ed with both hands (though the more difficult "Bowline on a bight" is better for this purpose). Practice makin... the bowline round your own waist and round anoth... person's waist.

(iii) Round Turn and two half hitches : This kn... also used to attach a rope to a pole or tree. It is safe, no ...



in what direction the pull comes. So it is suitable for tying up a boat or an animal. Make sure that the two half-hitches are made in the same direction, i.e., with the short end and going over the standing part first. This knot does not easily jam, for the turn round the pole takes the strain while the hitches are being completed, and it is a most useful knot for towing a broken-down car.

(iv) Timber Hitch : With this knot you may tie a heavy trunk or bedding and take it to your destination by dragging. In camps you may carry collected sticks and logs by gathering them into bundles and dragging them with a piece of string tied to the bundles with these knots, when dragging in one direction and a half hitch in the direction of drag.

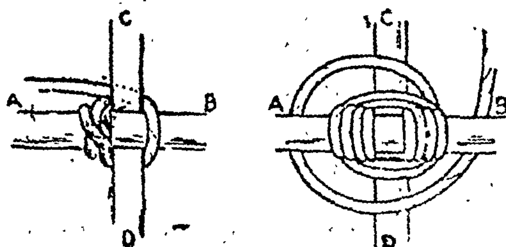


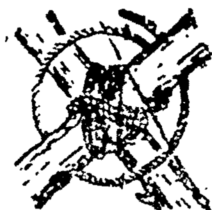


(v) Square lashing : You will find this lashing particularly useful for making gadgets in camp, putting up shelters, screening etc It is used primarily to join an upright and a cross pole together. Make a clove hitch round the

upright pole. Lay the cross pole immediately over this hitch and in front of the upright pole at the height where the lashing is required. Pull the rope tight and then commence lashing. Take the rope in front of and over the cross bar, finally round behind the lower portion of the upright pole. Repeat this process about three or four times, keeping each successive turn outside the previous turn on the cross bar, and inside them on the upright bar. The lashings must be pulled tight at each turn. Lastly take a couple of frapping turns i.e. turn over the ropes and between the bars, to make all taut. Finish with a clove hitche on the norizoutal bar. Carefully hide away the loose ends.

egin with clove hitch, make frapping turns at ght - angles to main turns. Finish the lashing with a clove hitch.





Diagonal Lashing : Begin with timber hitch round both spars. Take turns round each fork. Make frapping turns and end with a clove hitch.

7. First Aid :

(i) Elementry knowledge of First Aid ;
(ii) First Aid Box ;
(iii) How to treat simple cuts,
(iv) Bleeding of nose ; and
(v) Sprains.

(i) Elementary knowledge of first Aid :

However careful one may be, accidents take place and by their very nature, without giving any warning. It will be very useful to know the elementary measures that one should take when as a result of an accident a person receives injury or wounds or sustain fracture of a bone. The immediate help which should be rendered to the victim of an accident before a doctor is called or the patient is removed to a hospital is known as 'First Aid'.

Correct First Aid has often saved lives. All that is needed, besides knowledge of First Aid, is quick and orderly thinking and that very important gift of nature viz., commonsense.

With those articles in First Aid Box you should be able to render first aid to all injuries which are included in the Second Class Test. But, as a Guide, you must remember that, in cases of serious accident, you are to send for help, and then do the right thing until the help comes. You should know the address and telephone number of the nearest

octor and hospital. If you have any doubt about the seriousness of an injury, you should at once get the help of a responsible grown up person, if possible, one trained in First Aid.

In all cases of accident, specially burns, the most important thing to do, while waiting for the doctor, is to deal with shock. You will know about this in detail when you do your First Class Tests. Nevertheless you should always remember that prevention is better than cure, and the patient needs rest, warmth and fresh air. Above all when an accident happens, never get panicky but use your commonsense and be quick in your thinking.

(ii) First Aid Box : Every patrol should be prepared for small accidents which occur on hinkes or in camps or during company meetings. Hence one of the most important item of equipment which a Patrol should acquire is a good First Aid outfit. This need not be an elaboarate one. In a medium sized box, essentail items as listed below should be kept nicely packed in cans and bottles. All bottles should be properly labelled and the contents should be distinctly written out for easy indentification.

Contents for the First Aid Outfit :

(a) two tranigular bandages. These could be cut from a forty inch square material (vide figs. below).;

(b) a small packet of gauze or plain lint or pieces of boiled plain cloth for dressing cuts and burns ;

(c) a roll of adhesive plaster to fix small dressings ;

(d) a two-inch roller bandage to fix larger dressings ;

(e) a small roll of cotton wool ;

(f) an antiseptic liquid such as Dettol in a small bottle to the strength recommended for disinfecting cuts and scratches ;

(g) some common salt ;

(h) safety pins ; and

(i) a pair of scissors.

(iii) How to treat simple cuts : In the treatment of small cuts and grazes, cleanliness is the most important need. If the wounds are made clean and kept clean. nature will do the rest.

A cut should be allowed to bleed for a moment or two. s this will help to wash away any dirt that has got deep into the wound. Clean the wound with boiled water. For disinfection of the water you add a little cooking salt before boiling it or add boric acid powder to the water in the proportion of one to forty. You may use Dettol for cleaning also. Always clean a wound from inside to outside.

After the cut has been cleaned without rubbing it, you should dress it and then bandage it with a clean roll. It should be done firmly but not too firm so as to stop circulation Let a doctor see the wound as soon as possible.

(iv) Bleeding from the nose : This is so common an evil that even a Tenderfoot should be able to treat it. Seat the patient in a chair with the head thrown back. Undo all tight clothing round the neck and chest. Apply a handkerchief or sponge wrung out of cold water to the bridge of the nose, and another to the back of the neck at collar level. Failing water, a piece of metal such as a bunch of keys (being cold) may be used. Give the patient plenty of fresh cool air, and advise breathing through mouth till the bleeding stops. Do not let the patient blow her nose or sit, with her head hanging forward over a basin.

(v) Sprains : A sprain in any part of your body, particularly in an ankle may cause a great deal of pain and agony, but if it is attended in time, much relief may be given to the patient.

When out of doors, look for a source of clear and cold water and dip the injured part of the patient in it. If possible, make the patient lie down and be as comfortable as possible. The cold bath will reduce the extent and intensity of pain. Put up the sprained part of the limb and place a piece

of damp cloth over it and put a firm bandage round the affected portion.

8. Cooking : Lay and light a fire in the open and prepare a meal of two dishes for two guests in one hour.

(i) To lay and light a fire in the open :

Fire lighting is one of the arts you must learn as a Guide for your outdoor activities as you will find it so essential. In order to acquire the skill, you should know.

(i) how to choose a site ;
(ii) something about the fuel ;
(iii) how to make fire ;
(iv) what precautions should be taken while using the fire ; and
(v) how to put it out.

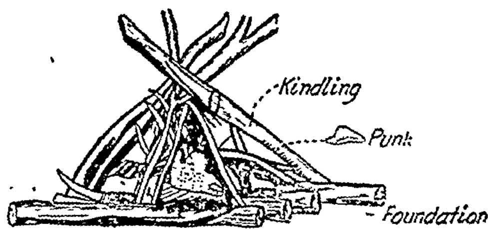
Site : The site chosen must be away from buildings and on bare patch of ground, free from grass and twigs. You may choose a site under a shade to avoid to be directly under the sun, but care should be taken not to be too close to a trunk or old stump or under low hanging branches. Briefly, the site should be so chosen that it is away from inflammable objects. When lighting under a tree, see that there is no beehive in the tree.

If the ground is wet with damp grass, lift a square sod and keep it away from the fire. Make your fire on the place from where the sod is removed. Afterwards when you no

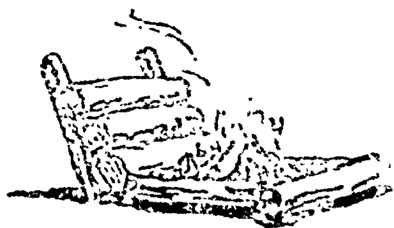
longer need the fire, remove the ash and burnt twing, and prepare the ground for putting back the sod and water in it. Thus you will avoid disfiguring any green patch for making a fire.

Fuel : You should acquire a fire knowledge about the trees which may make good, and quick burning fuel. By and large twigs of thorny Babul Ber, Pines, Cassuarinas and the like are good for quick fire. You may Collect dry and dead branches from nearby trees for fuel. But never break off green branches and mutilate a tree. Besides the green branches will give out unpleasant smoke. Some of the trees such as mango or tamarind gives good quick burning wood but while burning, it gives out smoke and unpleasant smell. If possi ble, use of these types of wood may be avoided.

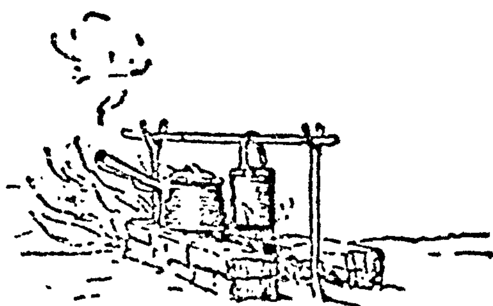
Building of a fire : If the ground is damp as a result of dew or rains, make a small platform of fresh green twigs on which the punk or tinder will be laid. The punk is made of dried leaves, bark, thorn, twigs, pine cones or anything which could be easily ignited. Around the punk thin twigs or fragments of wood should be arranged leaning against each



How to Build a Fire







other forming the shape of a tepee. This is known as kindling. When the punk is ignited and the kindling starts burning, thicker pieces of log may be put round the kindling.

How to light a fire : A fuzz or fire stick makes very good kindling In order to make a fuzz stick you need a piece of dry wood about twelve inches in length. The stick should be held with your left hand by the pointed end and the blunt end should be rested against some solid object. Whittle long thin strips from the pointed end to about half the way of the stick. The art of preventing the knife from slicing the shaving completely off the stick consists in letting the knife enter more deeply towards the end of the stroke. If the completed fuzz stick is made to stand point

downwards in the middle of the pyramid of the punk, it will catch fire quickly and make a blaze.

Before lighting the fire the direction of the blowing wind must be taken notice of. Back should be turned towards the blowing wind and a hole should be made in the punk by bending down, and fire should be set well down and close to the hole. You should not blow the flame at once. For second class test, not more than two match sticks should be used.

Precautions : When the fire is ablaze you may place your utensil for boiling water or any other cooking which your Guider or your Patrol may like to do.

While lighting the fire or cooking, you should carefully tuck away the loose ends of your clothes so that they do not fall into the fire. If a spark happens to fall on your clothes and set it alight, you should remove the garment from your body and roll it on the ground to extinguish it. Never run out with clothes on fire as this will make the flames blaze rther and spread them. Roll on the ground yourself if the clothes can not be taken off. This will smother the flames.

Clearing the fire : The tidying up the site after the fire is out is just as important as lighting the fire. This item is one of the second class tests.

All left over refuse after the fire is out should be collected and burnt down. If necessary, water should be poured over

hot ash or if water is not available it should be covered with loose earth. Every precaution should be taken not to leave anything smouldering or blow about. The ground may be left to cool and than as an added precaution the place should be stamped down leaving no sign of any burning fire.

It is easy to build a fire on dry ground with plenty of dry fuel at hand, but a Guide who can lay and light a fire, with two match sticks in pouring wet weather with hardly any dry wood available can, indeed, claim to have passed this Test successfully.

(ii) Prepare a meal of two dishes for two guests in one hour.

For cooking two dishes for two guests in one hour, a small trench fire or one lighted between two logs will be useful.

Take all precautions as mentioned in connection with instructions given for fire-lighting. After using the fire, follow the instructions about putting it out and also clearing the site.

In planning the menu, choose dishes which could be quickly and easily cooked and which do not require too many items of kitchenware.

You need cook either rice or khichdi or palau or chapati or poori for the main item of the meal. And the second item could be potatoe or mixed vegetable bhajee or egg curry.

By and large, for an adult person, 250 grams of rice or flour and another 250 grams of vegetable should be enough.

Besides you will need about 100 grams of oil or ghee as cooking medium, salt and other condiments.

As you will have only a limited time at your disposal, it will be advisable to try to prepare dal separately. If you want to include dal in your menu, it will be better to cook khichdi, i.e., dal and rice cooked together.

Your examiner, while taking your test, will not only consider how you have prepared the fire, what steps you have taken to leave to the place clean, but also how the cooked food tasted. She will also assess your merit by noticing how you have entertained your guests before and after the meal was served. You should never let your guest get the impression that you have overworked on this exercise or that you fell nervous or worried. This is one of the first qualifications of a good hostess.

9. Drills :

(i) Marching ;

(ii) Patrol Roll Call ; and

(iii) Company Drill.

According to recognised conception of planning for Guide activities, drill marches in their strict sense, i.e., mechanical and repeated practice of movements according to the commands were never formed part of it.

The Chief Scout was also of the same view. The games of Guiding were so designed as to promote and foster the

native initiative of a child to the greatest possible extent, and to impart a sense of self-discipline, which was eventually to grow into her second nature.

Nevertheless, in a group gathering, in order to ensure quick movement in company or in patrol, from one point to another, in an orderly way, some commands have to be given and the group must know the meaning of the commands and be able to move in accordance with them. These quick orderly movements would make the Guides work smart and would also strengthen their muscles which support the body. Your Guider will teach you how to march correctly and how to respond to the commands of Patrol Roll Call and Company Drill.

You should, however, know a few commands [illegible] used and their Hindi versions. A list of them is given below.

English	Roman Hindi Equivalent
1. Attention (Alert)	Savdhan
2. Stand at ease	Vishram
3. Stand easy	[illegible]
4. Eyes front	[illegible]
5. Eyes right (or left)	[illegible]
6. (A) Number	[illegible]
(B) Form Twos	[illegible]
(C) Form Threes	

6 Right (or left) Turn	Dahine (ya Bean) mur.
7. About turn	Pichhe mur
8. On Parade	Parade par
9. Fall in	Line Ban
10. Fall out	Line tor
11. Break off	Swasthan
12. Right incline	Adha Dahine mur
13. Left incline	Adha Baen Mur
14. Dismiss	Visar-jan
15. As you were	Jaise tha
16. Open order march	Khuli line chal
17. Close order march	Nikat line chal
18. Slow march	Dhire chal
19. Double march	Daur ke chal
20. Quick march	Tez chal
21. Halt	Tham
22. Odd number one pace forward, even numbers onc pace backward—march	Visham ek qadam aga, Sam ek qadam pichhe-chal.
23. Wheel—Right Left	Dahine/Baen Ghooms
24. Change direction	Rukh badal
25. Forward	Aga Barh
26. Salute	Siloot
27. Cover up	Aga pichhe ho

10. Compass and knowledge about the Sixteen Points of a Compass and their terms

All Guides love the open country where roads and houses are scarce and want to explore unfamiliar places. In this game, there is every possibility of your losing way unless you are trained to find out for yourself the right direction in which you wish to proceed.

From time immorial men have managed to find their way in unchartered land by observing the position of the sun in daytime, and of the stars at night. You should learn to do this, but unless you are very good, you may not find out the right direction as the sun changes its position in the sky according to the season. Besides, it may turn out to be a cloudy day and you will not be able to determine the position of the sun in the sky at the particular time when you must know the right direction.

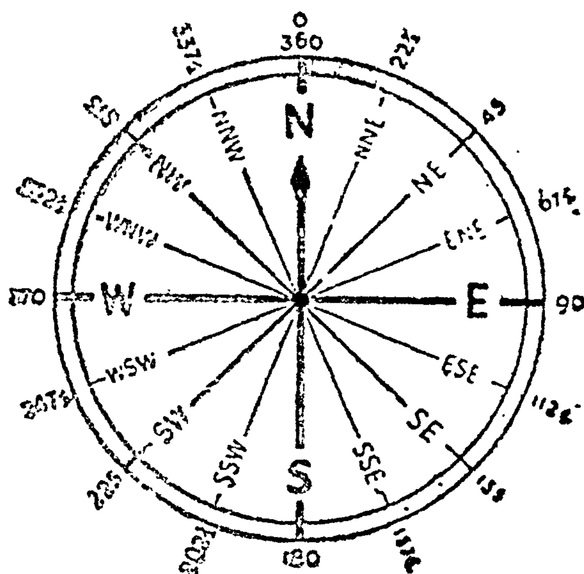
You are, however, sure to receive proper help from a compass provided you know the sixteen points of it, and also how to use it for your map-reading. The compass is a very simple instrument made of a circular disc, marking clearly the sixteen points on which a magnetic needle is mounted on a pivot, so that it can revolve easily on it. As you know, a magnet will always point towards the North. With the help of the compass you will be able to know the direction of the North. You should then compare the direction with your map and will be able to determine the particular direction in which you would like to proceed to reach your destination.

While doing your First Class test, you will learn more in detail about map-reading, and the use of compass in finding directions. But for your Second Class test, you will be introduced to the Compass, its uses and know about the sixteen points in it.

The sixteen points are divided into three parts as follows :—

(i) Cardinal points	...	North
		South
		East
		West
(ii) Half Cardinal Points :	...	North East
		South East
		South West
		North West
(iii) Three letter points	...	North, North-East
		East, North-East
		East, South-East
		South, South-East
		South, South-West
		West, South-West
		West, North-West
		North, North-West.

The sixteen points of a compass are shown in the diagram below :



11. Know the lives of four great man and women of India and their contributions to the country.

(i) Mahatma Gandhi :

In this ancient land of ours many great men and women were born in different periods of our history, who by their teachings and by the example of their lives have enriched our heritage. But Mahatmajee lived in the current century. His teaching to the mankind reminded the world of the fundamental quest for goodness in man namely truth, love and non-violence. He has been acclaimed by the world as one of its greatest teachers in this century and in our land he is known to all of us as 'Bapujee'—Father of the Nation. It

was he who instilled moral strength into the hearts of ordinary men and women, a sense of commitment for freedom, and how to achieve the end by peaceful means through sacrifice, self reliance and dignity.

Mohanlal Karamchand Gandhi, as he was named by his parents was born in a small place called Porbander in Gujarat on the 2nd October 1869.

He grew as a young boy as any other Indian child and was sent to school for his education. Like an average boy of his age he was not a particularly brilliant boy and wanted to do all the pranks without the knowledge of parents as many of you like to do. But the sense of honesty was predominant in his character from his boyhood. He soon realised that things which he is not supposed to do, should not be done secretly without the knowledge of his parents. And on his own he corrected himself.

When he was a little boy he went to school. He was an average student. He did not like the multiplication tables. He was naughty too and tried smoking and meat eating which was against the customs and rules of his family. But he was too honest to like deception and secrecy and he respected and loved his parents and so he soon gave up these practices. All his life he did nothing that he could not do openly.

He had been married when was thirteen. His father died and he realised his responsibilities. He decided to

become a barrister and went to England. There he tried to learn English ways of life but he soon discovered it was better to be himself. And that meant living according to Indian ways of life. He had thought himself an atheist ; but after coming in contact with people of other faiths, studying with them, he read the Bible and his own religious books He came to love the Bhagavad Gita best and Christ's Sermon on the Mount. In a foreign country he learned to know the true inwardness of his own.

He returned to India. His beloved mother had died in his absence. He had no success as a lawyer in India and he accepted a job in South Africa. He stayed there for nearly twenty years. In South Africa where he had gone to earn a living he found his life work, the service of humanity. The lawyer became the leader, the *Gujarati* became the champion of oppressed humanity, the man became a saint.

Gandhiji learned to stand [illegible] a Indian and from then [illegible] rights of Indians in South Africa

He edited a paper in English and [illegible] an Ashram, the Tolstoi [illegible] holding all things in common and earning [illegible] and to do everything for themselves. When [illegible] he had won several [illegible]

taught them the principles and practice of good citizenship and brotherhood.

To win victories over others one has first to improve oneself. To gain strength one has to conquer self. Back in India Mahatma Gandhi travelled all over getting to know his ownland and his own people. All the while he kept preaching and teaching his methods of non-violence and uplift to the people. He fasted for his own mistakes, he fasted as penance for the wrong doings of others, he fasted as a protest against oppression, he fasted against British imperialism. He dedicated his life to the eradication of untouchability and communalism, the reconstruction of India's villages, the emanicipation of women, in short to everything that made a person better and a nation greater and all this was as much a part of his battle for India's freedom, as were his non-cooperation and civil disobedience movements. He went to prison several times and with him went his wife and his followers and a great number of people including women. It was a hard struggle. He had to fight not only the British but also the evil practices and ignorance of his own people and human nature in general. In the end he won the battle with the foreigner but in the moment of triumph the joy of victory was snatched from him by his own countrymen.

The second Great World War was over. The Mahatma was free but his wife Kasturba his faithful companion of so many years was dead. She had died in prison two weeks

after a fast he had undertaken against violence and week as he was, he bore her loss with patience and fortitude.

The Labour Party in England declared that India would be free and her people could choose her own form of government. Communal riots at once broke out and the Moslems demanded a separate country for themselves to be carved out of India and called Pakistan. Mahatma Gandhi grieved but had to agree. But the rioting did not stop. At last he undertook a fast for peace. On the sixth day Hindus, Moslems, and Sikhs came and promised him to work together. This was the 17th January, 1948. On the 30th January, 1948 as he was going to his usual evening prayer meeting this greatest and the best man of his time was shot dead by one of those for whom he had suffered and dared so much. As he had lived so did he die for Humanity and for Principles.

(ii) Swami Vivekananda :

At the end of the 19th century Swami Vivekananda appeared in the Indian firmament as the brightest star. He flashed a beam of light which gave enlightenment to millions of men and women and then disappeared in the heaven. He died young, but his message spread rapidly and will continue to guide millions more in the ages to come not only in India but throughout the world.

Naren, as Swami Vivekananda was affectionately called while young, was born on the 12th January, 1863 in the famous

Dutt family of Calcutta. His grandfather was a very pious man and renounced the world at the age of twenty-five after the birth of his son Durga Charan, father of Naren. Both his father and mother were very pious, generous and well versed in religious books and epics. His mother led a life of exceptional purity and devotion. It was from her that young Naren heard the stories in our great epics, viz., the Ramayana and the the Mahabharata.

Swami Vivekananda possessed a wonderful personality. From his early childhood he showed fine qualities which distinguished him later. He was popular amongst his companions and was always their leader. He was keenly interested in sports, full of courage and free from superstitions. He was also an excellent cook. In addition to these attainments, he was highly intellectual and was the first boy in the class.

Naren was deeply spiritual and used to meditate for long stretches at a time. As he advanced in his studies of books on philosophy and as his knowledge and intellectual horizon expanded, he began to question the orthodox visws of the established religions. In search of correct answers and proper guidance, he approached many intellectuals and religious men of his times, such as Shri Keshab Chandra Sen of The Brahma Samaj and Maharshi Devendra Nath Tagore and asked them if they had seen God. None of them could satisfy his questioning mind. It was principal Hastie, who one day in course of his discourse on the ecstasy of the

the country. Several hundereds of years foreign domination had destroyed the confidence of the people. The sense of superiority of one caste over another based on a false claim of superiority the unsocial activities of the bigotted towards the untouchables combined with the petty tyrannies and exploitation committed by men who had secured control over the property and management of our social and religious institutions of those times constituted one of our national shames. Further, the so called educated had lost their moorings. They had developed an inferiority complex and looked down on their own culture, heritage and religions; they were unthinkingly enamoured of all that was in the West, and took a poor view of their own people.

For fourteen years of his life Swamiji travelled from place to place facing many hardships sometimes even not knowing where he would get his next meal. His wanderings took him from the snow clad mountains of the Himalayas to the warm south and brought him face to face with the realities of Indian poverty and the depths of human degradation to which our people had sunk. When he reached the southernmost tip of India, viz., Cape Comorin, he worshipped in the temple there and then retired to a rock which separates the mainland by a strip of the Sea. There in his meditation he envisioned the glorious past of the country as contrasted with the present deplorable condition of the people. Urged by his abiding and deep compassion and love for the helpless masses, he dedicated his life to the service of his country and

people, particularly to those who were poor, down-trodden and illtreated by the higher classes. To him religion was no longer a matter of personal realisation of God, but the realisation of God in all living beings through unrequited loving service to them. Worship was no more ceremonial offerings in temples but service to humanity and toil to alleviate their sufferings.

Thus spoke Swamiji to the youth 'Doing good to others out of compassion is good, but the **Seva** (service) of all beings in the spirit of the Lord is better'.

This is what exactly your Promise and Law ask you do. If you follow them sincerely, you will fulfil the wishes of this great man of our country and help those who need your love, your consideration and your service.

(iii) Pandit Iswarchandra Vidyasagar :

Iswarchandra Vidyasagar was born in 1820 in a remote village in the district of Midnapore in the western part of the then undivided Bengal. He was one of the most striking figures of the 19th Century. His impact on the awakening of the people of our country was tremendous. His childhood and adolescence coincided with the beginning of what is usually described in our cultural history as Renaissance of Bengal, and comparable, to some extent, to the resurgence of Western culture in Europe in the 18th Century. There was, however,

this difference - whereas in the West the renaissance period witnessed an all round revival of old cultural practices, which had lain dormant during the Dark age, in Bengal a major move was initiated during the comparable period to shake off many of the superstitions, rituals and customs which had overburdened the national culture. Instead, an attempt was made to revitalize the old culture through a process of synthesis in which elements of new ideas brought in by the western education and thoughts were absorbed in the country's age old culture and traditions.

Iswar Chandra was born in the humble cottage of a poor Brahmin family. His grand-mother Durga Devi was a woman of unusually strong character. In spite of the fact that her husband had left his home leaving her behind with a large family of small children in a virtually penniless state, Durga Devi did not like to seek the shelter of her relations, but decided to keep to maintain her independent life. She broght up the children to the best of her ability by doing odd jobs and spinning. Her eldest son, at the age of fourteen, went to Calcutta in search of employment to help her mother to support the family. In those days a little of smattering of English would help a person to earn a living. Thakurdas picked up a little English and found a job on Rs. 2/- per month. With this amount he not only maintained himself in Calcutta but used to send all his meagre savings to his mother for maintaining the family. At the age of twentyfour he was married. Iswarchandra was his eldest son.

From his boyhood Iswarchandra showed his unusual mental capacity and determination. He completed his **Pathshala** course with astonishing rapidity in three years only. Everybody in the family including his teacher at pathshala realised that he was cut out for a much bigger role in life. It was decided that he should be sent to Calcutta with his father for necessary English education. The village was situated about sixty miles from Calcutta. In the absence of any convence this distance used to be covered on foot. On an auspicious day the father left for Calcutta with his eight year son on foot. It was indeed a most tiring journey for a young lad. But his mind was so alert that in course of the travel on foot, the child noticed English numerals written on the milestones. By the end of the journey he had already learnt the English numbers.

At Calcutta, the child was confroned with a dilemma-whether he should be enucated in traditional Sanskrit system or should be introduced to English way of learning. The father wanted the son to follow the family profession of teaching in *tols* and *chotuspathis* and accordingly made Ishwar join the Sanskrit college. Simultaneously he was permitted to qualify for appearing in the Hindu Law Committee's Examination for appointment as a Hindu Law Officer in the Law Courts.

During his twelve years' stay at the Sanskrit College, Ishwar maintained a uniformly brilliant record, earning

many distinctions and scholarships. He did not, however, cut himself altogether off from English and passed with credit the elementary examination in the English language Eventually he earned the title of Vidyasagar in 1839, by passing the examination of the Hindu Law Committee with high distinction. He finally passed out of the Sanskrit College in 1841 at the age of twentyone, having earned the reputation as scholar of extraordinary merit.

Vidyasagar began his career as an educationist. Hs wanted to dedicate his life to the building up of the morale of our people and to the reform of the prevailing condition in our society. He decided to do this through education and to reach the 'grass roots'. He was not a politician and never wanted to be one. He firmly believed that the basic ills of a society could be removed successfully only by educating the masses and not by trying to politicalise them. In the Scout and Guide movement, we also believe that the community in which we live will be best served by training the individual to inform and educate himself and to fit himself for his basic duties to his family and to society. The fundamental principles of this conception of the individual and society are embodied in the Law and Promise and in our methods of working based on the Scout and Guide programme activities.

One of the greatest aims of Vidyasagar's life was to spread education among the masses. He was determined to work relentlessly to dispel the darkness of ignorance from among his countrymen. After the acceptance of English

system of Education and of English as a medium of higher education in the country by the then Government, the attention of the authorities was focused on English. Consequently vernacular education ran the risk of being neglected. As a foresighted statesman, Vidyasagar realised that a nation could not expect to achieve national prosperity by enlightening only a limited section of the people. It was only through vernacular education that the masses could be awakened. He, therefore, devoted his time to give shape to popular education through Bengali which was the mother tongue of the people of his State. He set up elementary vernacular schools numbering about a hundred in Bengal, Bihar and Orissa, and compiled text books for these schools. He made this programme so successful that his lead in this direction was later taken up in the Hindi and Urdu speaking areas.

In his vision, Vidyasagar had foreseen that the education for girls also should not be neglected. Along with a number of well-known Education leaders of this like David Hare, J. E. D. Bethune and Madan Mohan Tarkalankar. Vidyasagar took initiative and established several institutions for girls' education in Bengal. Thus Bengal was blessed with a lead in this field over the rest of the country, a lead which was maintained for many years.

Vidyasagar was basically a social reformer. He thought of reforming society by spreading the right type of education among all sections of the people. He was a pioneer in his efforts to remove several social disabilities which had rendered

the status of women almost pitiable. He worked relentlessly for stopping the evil practice of polygamy, and establishing the right of Hindu widows to remarriage. He himself was responsible for a large number of widow remarriages; his son, Narayan Chandra also married a child widow.

Ishwarchandra was not a rich man, but as a public servant he had a steady income. He however did not know how to keep his earnings for himself and his family. As a reformer a large portion of his income had to be spent on publications and propagation for reform. Besides, he used to support a large number of needy students in their education. With the mounting claims of social reform and increased charity obligations, he was always hard pressed for money. His generous support to the needy and down-trodden earned him the name of *Dayar-Sagar*.

Ishwarchandra was a most amiable, courteous and kind personality. He had an innate sense of pride in his heritage as an Indian and throughout his life he never abondoned his simple dress of dhoti, chadar and half slippers. This modest dress did not only symbolise his poor origin but also the nation's poverty. In that dress and humble footwear, he used to meet all the top officials, including the then Lieutenant-Governor of Bengal.

There are numerous stories centring round Vidyasagar which reveals many facets of his character. Once a gentlemgn got down a train at a small station with a small luggage. As

it was a small wayside station, no porter was available. The gentleman lost his temper and started shouting for a 'coolie'. A man in a humble dress came to his rescue; he carried his luggage out and placed in a palanquin. As a token of his services, the gentleman offered him a few coins. The man humbly said, "you need not pay for the porterage. I just offered to help you as I saw that you were not prepared to carry a small bundle of yours. My name is Ishwar Chandra Vidyasagar." One can easily imagine the embarrassment of the gentleman over his own attitude.

Vidyasagar died when he was a little over 70 years, in 1891, The women of free India are particularly indebted to the great reformer and educationist. This simple unsophisticated Pandit hailing from an obscure Bengal village had proved to be one of the greatest friends to the Indian womanhood.

(iv) **Pandita Ramabai :**

Pandita Ramabai has set for her posterity a glorious example of what can be achieved by a life of faith and prayer.

Ramabai was the youngest child of an orthodox Brahmin Pandit, Shri Anant Sashtri Dongre in the district of Mangalore. From his boyhood, Anant Sashtri showed a deep interest in classical learning and thoroughly mastered the *Vedas*, *Puranas* and other scriptures, and acquired a profound knowledge of Sanskrit grammer and literature. He inherited a sizeable ancestral landed property and added to it some out

of his own income which he earned in the Court of the Peshwas. While there, he was much struck by the educational attainments of some of the women students, particularly by that of Vanarasibai. He mused within himself - if these women could learn so much, why not his own wife to whom he was married as young boy ? On his return home, he tried to educate his wife. His father was deadly against any attempt to educate women, nor did his wife show any interest in his efforts. In disgust, he gave up this idea and tried to engage himself in improving his agricultural property. After sometime he proceeded to Banaras with his family on a pilgrimage. With great difficulty the party reached Banaras but his wife died of exhaustion following the long and arduous travel. Anant Sashtri stayed on in Banaras and devoted his time for about six years to learning the Darshan Shastras. He then visited Nepal and from there proceeded to Dwarka on the Western coast of India. On his way, at Aurangabad, he came across a noble and pious gentleman of the Abhayankar family, who was also on his way to a pilgrimage to Banaras. After the two had known each other, the latter offered his younger daughter aged about nine to him in marriage. Thus a young girl was handed over to a complete stranger. Anant Sashtri gave up his further plans of pilgrimage and returned home with his child wife.

On his return home, he engaged himself seriously in educating his young wife. Unlike his first wife, this young girl reciprocated his efforts. But the elderly village people and particularly his own relations were up against his plan

for imparting sanskrit education to a women. The young girl in the middle of the night, after the day's work used to retire into a small deserted room and in the dim light of a *diwa* continued with her sanskrit lessons.

Ultimately Anant Sashtri left his ancestral home and sought out a lonely place in the midst of a forest on a peak of the Western Ghat called Gangamool. He cleared the forest and put a small hut for his residence. The place was infested with wild animals but that did not discourage him or his young wife. In this far away place, he could continue his own studies and helpe his wife to do so. Here they lived for thirteen years. During this period, six children were born to them and the youngest one was Ramabai.

Anant Sashtri was a very generous man, whatever income he used to have from his ancestral property, he used to spend on the maintenance of his family, and entertainment of a continuous stream of relations and village people, who used to come to Gangamool for pilgrimage. On the other hand, his relations who were looking after his property in his village left in their charge, neglected it so much so that ultimately no income from the property was available and most of it had to bo sold.

Anant Sashtri set out for another pilgrimage to the North with his whole family, the youngest Ramabai being only six months old. Thus Ramabai started her life of pilgrimage when she was only a baby. In her diary Ramabai writes that

ever since she remembered anything, the whole family were on constant move from one sacred place to another. They would stay on in a place for a few months strictly following the life of a mendicant, viz., bathing in the sacred river or tank and offering pujas in the temples. Her father would sit at a convenient place near a temple and read out puranas and other shashtras. The visiting pilgrims might or might not give a little rice, or a few paises or a few petals of flowers, as taken of their reverence for the reader of the sacred books. The entire family used to depend on the offerings thus collected for their subsistance. None of them, of course, begged for anything, only the offerings given spontaneously were accepted. Naturally the whole famiiy had to live on their minimum needs and consequently the strain of this kind of life was in extreme to her mother and the small children.

Anant Sashtri and his wife saw to the education of the children. They were however never given any secular education. The parents wanted the children not to come in contact with the outside world. They were required to be strictly religious and to adhere to their *sanatan* faith.

From the age of eight, Ramabai started her learning in sanskrit from her mother. When she was only twelve, she knew by heart eighteen thousand stanzas of she classics in sanskrit, and eventually became well-versed in her subject.

The exertions of this kind of wandering life bore heavily on the family. Only Ramabai and her brother Srinivasa

survived, the others including the parents lost their lives in the process. Thus Ramabai and her brother were left alone to fight their destiny, with no resources whatsoever in their hand, totally ignorant of any skill with which they could earn living. The suffering they had to face about this time is undescribable. Nevertheless, they continued to stick to their old faith, wandering from one sacred place to another, offering pujas and chanting sacred books, seeking their heart's desire to be fulfilled. Ramabai records that she and her brother travelled on foot about four thousand miles in course of this wandering, from the south to the north, and then to the east. Ultimately they arrived in Calcutta in 1878.

During these wanderings, they discovered for themselves the futility of observing the rituals without the support of proper spirit for them. They also found that most of the pilgrims care only for the forms without appreciating their real meaning and that inspite of their strict adherence to rituals and religiosity, they could neither come near to revelation nor could receive any guidance for a more meaningful life. They also observed some of the incidents which took place in the name of religion in some places of pilgrimage. Their old faith was, therefore, very much shaken.

In Calcutta, Ramabai and her brother come in contact with the Hindu reformers such as Shri Keshav Chandra Sen and also many Christian evangelists. They also met a number of learned Brahmin Pandits of Calcutta. The elites of Calcutta

were struck by the depth of her learning in the Sashtras and the classics in sanskrit. Along with the newly educated women leaders of Bengal, the Bengalee elites arranged a reception for Ramabai. Her depth of knowledge, charm, modesty and goodness won their heart. In reply to the address presented to her, Ramabai spoke in a clear voice in classical sanskrit. As she did not know any other language other than her mother tongue and sanskrit, it was only in sanskrit that she could communicate with others. In Calcutta in recognition of her scholarship she was conferred the title of Pandita by the erudites.

Pandita Ramabai read many books and discussed with many scholars in Sanskrit and evangelists, but her quest for the realisation of God could not be satisfied. While in Calcutta, she lost her brother. All these years she had remained unmarried; now at the age of twenty two she got married to a non-Brahmin Bengali gentleman and went to live with him in Sylhet in Assam. Here she had her first child Monramabai, but her husband died of cholera after only eighteen months of their married life. With her little baby girl she left Assam and went to Poona.

A new life of dedication and reform was awaiting Pandita Ramabai at this centre of Maharashtra Educational and culture. Pandita came in touch with the evangalists working in different fields of constructive work, and began to study deeply Christanity and Christian scriptures. The elite of

Poona, e.g., Justice Ranade, Shri Bhandackar and others welcomed her as a social reformer. But the orthodox section of the Poona's scholars looked askance at her close association with the Christian Church and put up a stiff opposition to her plans for reform. Pandita, with her usual courage, engaged herself in learning English and in 1882 established an educational society Called Arya Mahila Samaj, for the spread of women's education. She tried to create public opinion in favour of the training of women as doctors and the women officers as Inspectresses of schools to look after women's education in the country. In those days the great majority of the men were against the spread of female education. Ramabai carried on a relentless propaganda, drawing the attention of the public to the fact that if this attitude was not changed half the population of the country would remain in darkness and no progress could be attained with half of its people uneducated and backward. The child widows were at that time considered by society not only to be evil, but were treated most cruely not only by their own relatives but also by others and their conditions were worse than slaves. Pandita wanted to start a home for the shelter and education of such women, but did not succeed in her attempt. Soon after in order to educate herself in English secular education she left for England with her little daughter. By this time, she was intellectually convinced that in order to satisfy her religious spirit she needed the help of the Christian faith, and therefore embraced christanity. From England she went to America and with the help of the American friends established the Ramabai

Association for support to her plans for doing something for the education and rehabilitation of Hindu child widows. She returned to India in 1889, and established in Poona Sharada Sadan School for the education of widows with two pupils only - one of them was Godubai who later married another great reformer of the time, viz., Maharshi Anna Saheb Karve. In spite of strong opposition from a certain section of the public against the admission of Hindu girls in the Sharda Sadan lest the inmates should be seduced to embrace Christianity, Pandirta carried on her work for the Sadan with determination and single-minded steadfastness The inmates of the Sadan swelled up, notwithstanding all opposition. About this time, Pandita underwent a profound spiritual experience-the divine light which was revealed to her in her prayer gave her infinite power, strength and kindness. She bought some property at Kedagaon near Poona and established the *Mukti Sadan* for women, where they were ont only given an opportunity to get educated but were also trained to learn suitable vocations to enable them to become self-supporting.

In 1900 a great famine broke out in India. The condition of Gujarat and Rajasthan was worse than many other famine striken states. Ramabai plunged into the great task of offering succor to the distressed people, particularly to the helpless women She used to make trips in the famine areas living with the minimum necessities of life and used to collect deserted and oppressed women and bring them to her home. Thus hundreds of unfortunate women were given shelter,

education and guidance who, otherwise, would have no choice but accept a life of shame.

Pandita Ramabai was a pioneer crusader for justice to a large number of oppressed young child widows in the country. The change in position of modern women in our country has been amazing. Now it is no moral idea or practice that a girl should get liberal education along with her brothers and should have the opportunity of choosing her own career if she so desires, but it was pioneer reformers like Pandita Ramabai who fought against heavy odds and paved the way for future Indian women to claim their respectful status in society and to secure acceptance of their demand for equal opportunities with men in educational, professional and other social fields. You, the young girls of modern India, should remember always the contributions of fearless and far seeing leaders like Ramabai, and try to follow the right path not only preached but followed by them in their own lives. This is a rich legacy which it will be for you to nourish and develop.

12. Be able to lay and follow a trail using woodcraft and other signs.

Tracking is undoubtedly a powerful aid in developing one's power of observation and deduction. It teaches a person to use her eyes so that no sign, however insignificant escapes one; it also help one to use one's brains to figure out

the meaning of these signs. Tracking is a difficult art to acquire but through practice and through habits of perseverance, patience and keen observation one may develop into an expert tracker.

'Sign' is the Guide word for footprints, broken twigs, trampled grass, scraps of food, old matches etc. While laying a trail so that some other Guide may follow, you want to be quite clear to her, although it remains a secret to other people who do not know the sign language. Therefore, Guides never use chalk signs - they are too glaring and in any case, disfigures the country side. Instead the signs are scratched on the ground or made of stones, twigs, grass - easily read by a practised trail follower, but unnoticed by the passer-by.

In laying a trail, keep the signs all to the same side of the road, the right side is the best, because then both the layer and follower face the oncoming traffic. Remember always to put a sign at a cross road or the place where paths branch. It is no use putting arrows all along a straight road, and then ving the trail follower in doubt at a fork.

The art of tracking thus developed could be very useful for a Guide when she visits a new area of a strange city. She should mark the principal buildings and side streets. She should make a habit of noticing what shops she passes and what is displayed on their windows; the vehicles that go by and more important still, the people, their dress, their method of walking and what they look like, and so on and so forth.

Perhaps one day a policeman will stop you and ask you, "Did you see a man going this way with a basket of fruit on his head ?" If you develop your power of observation and remember what is happening round you, your definite answer to the question will help the policeman to decipher the trail of the person about whom he was anxiously making enquiries and give him clues to follow up.

You should also try to develop the capacity to notice sounds or smells and fit them into your mental picture. Wheel track should also be studied till you can distinguish between the track of a *Tonga* and a country cart, a motor car and a bicycle and can tell which direction the vehicle has gone.

At night ears become more important than eyes, and a trained Guide can put together the signs and tracks she has seen with the sounds she has heard and make useful deductions. With practice, she will be able to do this with much ease, as much as one may read a book without having to stop to spell out each word letter by letter.

Perhaps the best example of tracking and the value of smallest sign is given by the Chief Scout in his description of one of his adventures during the Boer War in South Africa. He describes, how on the evidence of a single little footprint and one small wet leaf that smelt of beer, he and his men were able to locate the enemy and collect all information which he needed.

You may be introduced to tracking by your leader in playing the game of Treasure Hunt. This game could be made

more exciting by playing it in your school compound and then gradually covering wider areas. In towns such usual land marks, i,e., pillar boxes, statues, street lights, traffic lights, etc., could be used as signs, and in villages or in the country sides, trees, wells, bus stops, etc.

13. Good Posture :

Know why it is necessary to have a good posture of sitting, standing, walking and running and show that she is practising it as far as possible. .She should be passed by the Court of Honour for the good carriage and her neat personal appearance.

Good Carriage : We must remember our bodies are the home of our spirits and it is our duty that we should try to keep the abode of our spirits as fit and beautiful as far as possible by looking after them properly. You girls must remember that fit and healthy body is far more important then a beautiful face

The correctness of your standing posture is the first step for acquiring a good carriage, and on it you create the impression of your personality at home, in school and later, on when you go out in the outer field of your life. Similarly you should develop the habit of bearing correct postures while sitting, walking or running. In the four sets of figures the correct postures for standing (Fig. No. 1), for sitting (Fig. No. 2), for walking (Fig. No. 3) and for running (Fig. No. 4) are given :—

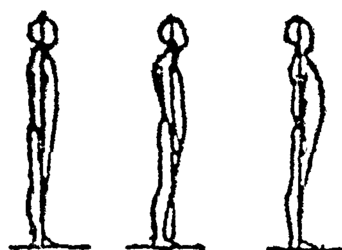


Fig. 1
STANDING
Right Wrong

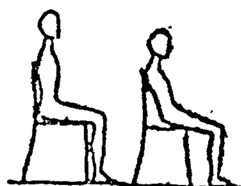


Fig. 2
SITTING
Right Wrong

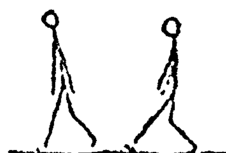




Fig. 3
WALKING
Right Wrong

Fig. 4
RUNNING
Right Wrong

An alert, upright vigorous posture expresses life, joy and health. A slouching careless carriage betokens innate lethargy, loss of interest in life and fatigue.

Standing : While standing or walking, develop the habit of putting the weight of your body on the ball of your foot. You should stand quite straight, knees slightly braced and the eyes looking forward just above the eye level. Keep your chin in, shoulders down and waist in too. This posture will help you to keep your head in right position and thus add

to your apparent height. A tall figure hides a number of other defects in your body and helps to create an impression on the onlookers. Your effort should always be to grow tall and taller by eating the right kind of food, doing regular exercises and holding yourself in correct postures.

Walking : When walking, the weight of the body falls forward on the front foot with each step. The back should be kept straight and arms should swing naturally from the shoulders, the feet straight forward. We should walk lightly, the shoulders and hips should be steady, and the heels touch the ground a fraction before the toe.

Running : We should run on our toes as lightly as possible, keeping our mouth shut. In running we take much longer strides than in walking, and the weight is more forward. Remember you cannot run with your knees straight, if you do, you will not only look funny but also never be able to get speed.

Sitting : The thighs and the lower part of the back should be well supported. We should sit back in our chairs and avoid reading and working in a bad light, or at a desk that is too small. The Indian way of squatting on the floor can only be used to advantage while we study or write with our books on a slightly sloping desk or stool. Putting our books on the floor and then stooping to write or draw in them is very bad for our digestive organs and cramps us in every way.

14. Health Rules :

Know and practise the Law of Health about :

(i) cleanliness, (ii) clothing, (iii) food, (iv) fresh air, (v) rest and (vi) exercise :

To take good care of your health is commonsense : to safeguard the health of others is good citizenship. All of us may not be beautiful to look at. But the girl who has a good health is indeed fortunate and is an asset not only to herself but to the family, to the community and to the nation she belongs.

You may be born blessed with good health but unless you know how to preserve it and constantly try to maintain it by following the essential health rules, you may eventually be deprived of it. The following are the six health rules, viz., cleanliness, clothing, food, fresh air, sleep and exercise. These rules are automatically observed if you pick up right habits from your childhood and use your commonsense.

(i) **Cleanliness :** This is very important, as it covers not only personal cleanliness of our body but indeed includes the cleanliness of mind and the surroundings. All these contribute to the development of your personality and your healthy outlook towards life's problems.

(a) **Cleanliness of body :** Have a bath every day, or if not possible rub down daily with a piece of cloth, soap

and water. This is necessary to keep the pores of the skin open and in good working order. The body gets rid of much waste material through the skin by means of perspiration. Ears and finger nails must be scrupulously cleaned. Hair should be well combed and washed regularly with soap or *Retha* or *Besan.* Teeth must be brushed in the morning when you get up and also at nighi before you retire. You may use the usual tooth powder or paste for cleaning your teeth or in their absence ordinary ash from the oven. It is a good habit to gargle with tepid hot water and a pinch of salt regularly before you go to bed. This will protect you from contacting any infection from the dust or neighbourhood. In order to keep the inside of the body clean and healthy, it is essential to be regular in habits and to drink plenty of pure water every day.

(b) **Cleanliness of Surroundings :** The house must be free from all dust and dirt as germs thrive in dusty corners. Let in as much light and sunshine and fresh air as possible. All refuse should be collected in one place and be deposited in a closed bin for the conservancy men from the local municipality to collect them. If you happen to live in a place where there is no conservancy system, you should throw the collected rubbish in a pit dug at a convenient place and orrange to burn them away. All such places where refuse is collected are breeding ground for flies, mosquitoes and other germ carrying insects, It is, therefore, necessary not to let them rest in an open place.

Do not let any water be collected in open drains or pits. Again these are the breeding ground for such insects which are a hazard to the health of the locality. If there are such open place sprinkle kerosine oil or D.D.T. which will kill these germs.

As Guides, you should try to teach others about health rules. Quite often the children have the habit of leaving skins of banana or orange or such other fruit on the ground. You should set an example to them by collecting them and other litter which has been left behind and throwing them into the refuse pit.

(c) **Cleanliness of mind :** No body could be healthy without a clean and healthy mind and to be healthy the mind like the body, must be given healthy food. This ancient land of ours is full of stories of great men and women, religious leaders, saints, patriots and philanthrophists. Fill your mind with the stories of such men and women, by reading good books, looking at good pictures and enjoying good plays. Never speak ill of otliers and try to understand the others point of view before you start criticising anybody.

(ii) **Clothing :** The primary object of clothing is to dress yourself from the hazards of nature. Remember your clothes gives you a personality.

Clothes should be always light and appropriate. Never overdress yourself; nor should you wear torn or unbuttoned

dress. You can always mend it so that all the buttons are in their place, no threads hang out from any corner, and no holes make your dress look shabby. You should wash your clothes regularly and iron them so that when you wear them you look trim and tidy.

(iii) **Food :** Food eaten by us is converted by our body into heat and energy, which keep us ailve and gives us strength to work. Thus food provides the material needed for our growth and replenishes the waste inside us whether we are working or resting. For correct working of the intricate make-up of our body system we need different kinds of food, which is essential for keeping ourselves fit and healthy. We should eat food which supplies our body with the correct ingredients for sustaining our system. These essential ingredients are : (a) Proteins; (b) Carbohydrates; (c) Fats; (d) Minerals; (e) Vitamins.

(a) **Proteins :** It is the chief agent as body builder and body repairer. Body could be supplied with necessary proteins by eating animal food such as milk, cheese, meat, fish and eggs; vegetable food, such as dal, nuts, green vegetables. The outer coats of rice and wheat also supply proteins to the body.

(b) **Carbohydrates :** Carbohydrates in the food provide you with sustained energy which could be had in abundance in rice, wheat flour, maize, potatoes, sugar, peas, beans carrots, etc. Too much of carbohydrate in food may

give rise to flatulence. If you have such a tendency the proportion of food containing carbohydrates should be reduced.

(c) **Fat :** Fat is necessary in the system for building up reserves for heat and energy. Items of food such as butter, ghee, oil, cream contain high proportions of fat. One should be careful about the proportion of fat intake. Excess of it may make you bilious and corpulent.

(d) **Minerals :** Bones and teeth are partly made of calcium. We also need minerals for blood. Milk and green vegetables supply us with necessary minerals for our body.

(e) **Vitamins :** Vitamins are one of the important ingredients which we need for our health and growth. They could be supplied to the body system by eating fresh fruits such as tomatoes, lemons, oranges, etc. Besides, fish, curd, buttermilk and vegetable, such as onions, carrots, turnips, etc., contain substantial quantities of vitamins.

A well balanced vegetarian diet is one in which the proportions of different items of food are roughly as follows :—

Milk	...	250	grms.
Unpolished Rice	...	250	grms.
Millets (Ragi,. bajra)	...	125	grms.
Vagetables (non-leafy)	...	150	grms.
Vegetables (green-leafy)	...	100	grms.

Fat & Oil	...	50	grms.
Dal	...	75	grms.
Fruit	...	50	grms

If flour is taken, it can be taken in place of rice. Hence food should never be cooked with a lot of ghee or oil for a long time. Besides, every day a certain amount of raw vegetable in the form of salad should be eaten. Food which is the the source of bodily strength could be a carrier of all kinds of disease, if it is not kept in hygenic condition or protected from flies or other germ-carrying insects. Fruit is so good for your diet, yet it could be injurious, if you eat it over-ripe or under-ripe or exposed cut fruit.

Never over eat - only such amount of food as is needed for your system should be taken. Besides, your must observe regular meal hours and never go through your meals hurriedly.

Food is so limited for a big population like ours. Never waste a single morsel of food. Besides, from your childhood you should try, in whatever way you can, to produce food, such as growing vegetables, fruit tree, rearing poultry and looking after cows and other useful cattle.

As a Guide, you have the opportunity to know about the correct food to be taken, how to grow vegetable, fruit, etc., how to look after chicken and cattle, how to preserve food from contamination, etc. You should practise what you

learn in this connection. But your responsibility does not end there. You should try to spread your knowledge at home, in school and elsewhere whenever any occasion arises.

(iv) **Fresh Air :** It is essential to breathe fresh air. Good health depends upon good blood, and to keep the blood wholesome it must be purified by the oxygen which is contained in fresh air and which we take into our lungs as we breathe. If we stay in a room in which all the windows are shut, not only do we use up the oxygen as we breathe in, but as we breathe out we fill the atmosphere instead with waste gas given off from the blood, known as carbon dioxide. Soon the room will become stuffy, and lassitude and headache will ensue. It is specially necessary to keep the windows open at night when we are asleep. The supply of fresh air and oxygen should be constantly renewed. When windows must be shut for warmth, the supply of fresh wind is renewed by opening them for a few minutes from time to time. Always breathe through the nose, as it acts as filter and prevents impurities from reaching the lungs.

(v) **Rest :** It is impossible to keep healthy, unless the body and mind rest and sleep. Not only is the body doing all those active things which we require of it by day, but it also has to attend to its repair and renewal which goes on day and night through out our life. For all these the body must have reasonable leisure and that leisure it gets while we are resting or sleeping. The body of younger children works vigorously

for its growth, and hence when you are young you will need longer hours of sleep. Eight to ten hours of sleep is necessary for a growing child. Without it the growth of a child may be retarded.

(vi) **Exercise :** One of the ways to keep fit is keeping up the habit of taking exercise regularly every day. Our bodies are very intricate pieces of machinery governed by certain laws. They need exercise for keeping them in good order. The animals in the forest, the birds in the oature have to use every part of their body to collect food and protect themselves from the fury of nature and other dangers. Thus, in the process, they exercise every part of the body. But in human society, with the progress of civilisation, the needs of our daily life are being placed more and more at our doors, and we are to use less and less of our physical labour to satisfy them. The modern way of life has been relieving us from the drudgery of humdrum life but at the same time our sedentary life may harm the machinery of our body by not keeping it in proper use. In order to guard against this creeping danger to our health, regular physical exercise is a must. While taking exercises, a certain plan must be followed so as to bring about systematic circulation of blood in all our muscles. To begin with, you should start with a few head movements, then arm, leg and trunk exercises and breathing. You should also do a few balancing exercises for control of the body and some jumping which will liven you up and give you necessary spring. Exercises should never be taken in a closed room;

they should be done in the open air or at least in a room with the windows open.

15. Know six exercises as given in 'Scouting for Boys'.

The Chief Scout has rightly commented in his book 'Scouting for Boys' : "There is a great deal of nonsense done in the way of bodily exercises - so many people seem to think that their only object is to make huge muscle. But to make yourself strong and healthy it is necessary to begin with your inside and to get the blood into good order and the heart to work well."

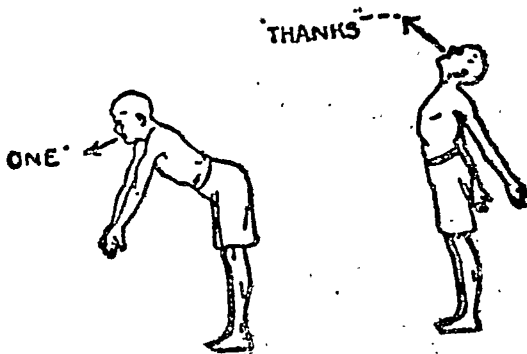
The six exercises which the Chief Scout prescribed are relating to heart, lungs, skin, stomach, bowels and muscles of the body. Their systematic practice will help you (i) to keep your heart in order so as to pump the blood properly to every part of the body which will build up your flesh, bone and muscle; (ii) to make your lungs strong in order to provide the blood with fresh air ; (iii) to make your skin perspire to get rid of the dirt of the blood; (iv) to make the stomach work to feed the blood; (v) to make the bowels active to remove the remains of food from the body; and (vi) to work each muscle of the body to help circulation of the blood and thus increase your strength.

(i) **For Head :** Rub the head, face neck firmly with your palm several times. Use both the hands and fingers.

Comb your hair, clean your teeth, wash out your mouth

d nose and drink a glass of cold water. After doing this st duty in the morning, go on with the following exercises :

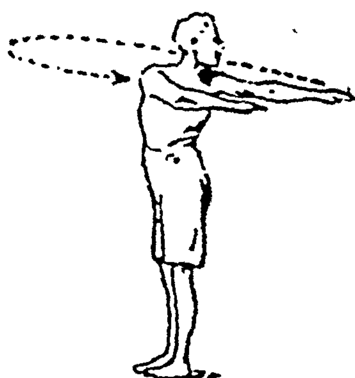
(ii) **For Chest :** Its principle depends mainly on reathing exercise. As you know the practice of breathing exercise has been adopted in our country from time immemorial and many of the *yoga asanas* are based on breathing exercises. The principle of this execise could be best understood from the following figures :



A: Breathe out B: Breathe in C: Breathe out

Repeat this exercise every morning at least for ten times.

(iii) **For Stomatch :** This exercise is a combinat of breathing exercise and body twisting.

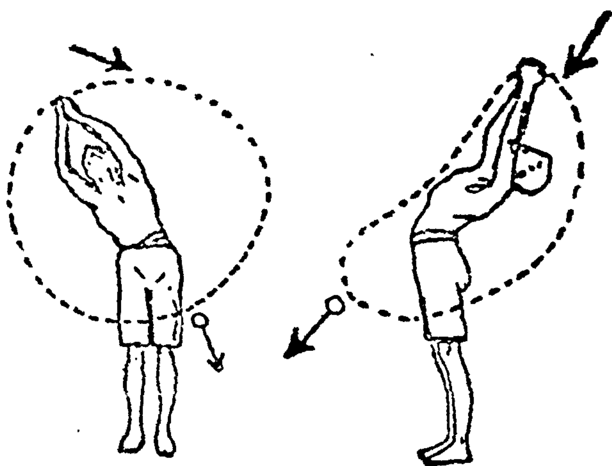


A: Breathe in when pointing to the left.

B: Breathe out when pointing to the right.

Repeat this exercise six times. Repeat the same exercise six times but change in and out from right to left and vise versa.

(iv) **For Trunk :** This is known as cone exercise. This is again based on breathing exercise combined with giving movement to the lower portion of the body making the muscles of waist and stomach move. The form of this exercise is shown in the figure below :—

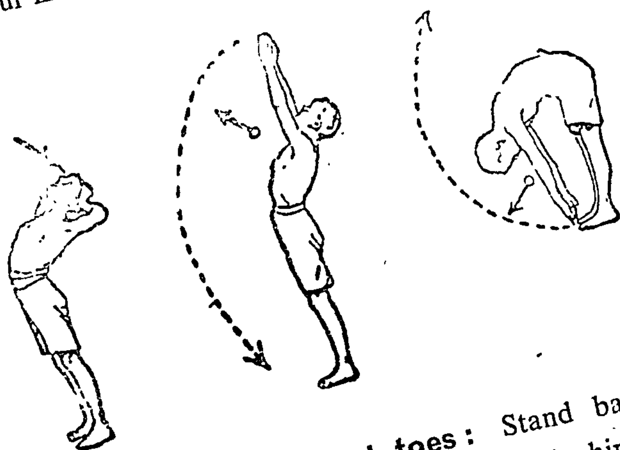


A: Circular movement Clockwise.

B: Circular movement anti-clockwise.

Please note that when you start the exercise : stand ...rt, raise both hands as high as possible over the head and ...nk fingers. Repeat this exercise six times either way.

(v) **For Lower Body and Back Legs :** This is again an exercise combining breathing and movement of the lower portion of the body so as to strengthen the lungs and muscles of the stomach and waist. The form of the exercise could be understood from the following three figures. Please note that while doing the exercise you should stand with your feet apart and while doing the movement do not bend your knees. While trying to touch the toe as shown in figure 3 do not exert yourself too much to touch the toe and thus risk spraining your muscle. Repeat this exercise twelve times.



(vi) **For legs, feet and toes :** Stand ba... the position of 'Alert'. Put the hands on the hip... ...toe turn the knees downwards and bend the...

you come to a squatting position, keeping the heels off the ground the whole time. Then gradually raise your body combining with breathe in and out along with your sitting and stand up movement. The posture of this exercise is shown in the figure below. Repeat this exercise a dozen times.



16. Fire Precautions : Know how to take precautions against fire and put it out when an accident occurs.

Fire is a life giving element and the key to civilization was provided to mankind when man discovered how to light a fire. Fire gives us energy and heat for our use for so many essential things, and yet, if it is not kept in control, it may bring total destruction. Hence you should know the art of kindling a fire as much as to extinguish it. Sometimes fire may break out without your knowledge and burn out everything that may come in the way if you do not take precautions to keep the incendiary articles in a safe place and to store the inflammable material away from likely sources of fire.

e Sun : Most of us do not know that if the sun's focussed through a magnifying glass, they can set fire grass, paper etc. The same result can be produced by n shining through a bottle or broken glass. This simple ance may cause a major fire to break out. Guides, there- should never leave bottles or broken glass pieces in a p of straw or in fields or woodlands, full of dry grass or eds. When Guides come across such debris, they should ck them up and bury them under the earth.

If fire break out in heaps of straw grass or weeds, in a field or in the countryside, Guides may help to extinguish it by beating the fire smartly with tree branches.

Curtain on fire : On many occasions the curtain hanging on the door window may catch fire if it touches open fire from a candle, *angiti* or cigarette ends. Whenever a Guide happens to see any such act of carelessness on some one's part, she should at once remove such open sources of fire from near the the hanging matearials.

In case the fire is already on, a Guide should quick pull down the hanging material and roll it up smartly smother the burning part.

Oil, paints, petrol and other highly inflam material :

The utmost precaution should always be taken that such stuff never comes in contact with open fire

any chance such articles are caught up in fire, do not throw water to extinguish it. Water will further inflame it. The rule to bear in mind is to stop any inflammable material from comming in contact with the air. The oxygen in the air further fans up the fire. It will, therefore, be the duty of a Guide to cover the fire with either sand, earth or a heavy blanket.

Working near fire : A Guide should always tuck in her hanging clothes, so that they may not come in touch with fire, and thus become exposed to the risk of catching fire. Material made of nylon or other synthetic fabrics is highly inflammable. A guide should be extra careful while working near a fire, dressed in clothes of such material.

Children should never be left near a fire or be allowed to play with it.

17. Attend at least Eight Meetings.

Now you have been told about the things that you should know and remember in order to enable you to pass your test for 'second class'. Many of the items you may learn yourself at home, with the help of your parents or elder sisters. But the principle of Guiding and the art of [illegible] tructions cannot be learnt merely by reading or [illegible] Guiding is a way of life, based on the three P[illegible] Laws. In order to know them and make the[illegible] self, you should be with other Guides and

The Sun : Most of us do not know that if the sun's rays are focussed through a magnifying glass, they can set fire to dry grass, paper etc. The same result can be produced by the sun shining through a bottle or broken glass. This simple ignorance may cause a major fire to break out. Guides, therefore, should never leave bottles or broken glass pieces in a heap of straw or in fields or woodlands, full of dry grass or weeds. When Guides come across such debris, they should pick them up and bury them under the earth.

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opportunity of watching them what they do and observe how they behave and how they think in particular situations. It is, therefore, imperative that you should not only know the tests but also attend at least eight meetings of your Company while preparing for the tests.

CHAPTER IV

Proficiency Badges

The word Proficiency means "Progress, as in acquiring a skill". Proficiency badges provide a Guide with the incentives to move forward and to develop her qualities and capacities.

The process of earning proficiency badges offers an opportunity to a girl to increase her skill and ability in a particular subject. They are also a mark of her willingness and competence to serve others as well as herself.

There are many proficiency badges for which a guide can qualify when she has passed the Second Class test.

How to work for the Proficiency Badges ?

The preparation for the Proficiency Badges takes a long time.

1. Choosing : It is a fun to choose a badge with activities in which a guide is interested and which are new to her

2. The guide should be allowed to make a list of the activities she would like to try. The Guide Captain should explain to the Guide the various activities to be covered under each badge and make her understand that she has to complete every item of it to gain that particular badge.

3. The Guide should compare her list with those of other girls in her patrol, talk over the badges that she has selected, choose one or two that she can work with others.

4. Time—No actual time limit is set because so much depends upon the enthusiasm of the Guide and her Patrol members. What ever be the actual time taken, the important thing is that interest should be maintained and this depends upon the Guide's being aware all the time that she is making progress

5. The Guide Captain should plan in the COH how and when to work for them—either during the weekly meetings or in between meetings.

6. The Guide Captain should decide what outside help is needed, i.e., need of experts, etc.

7. Working with others—with family—*that* is the mother who can help the girl to earn badges like cook's badge, Home-maker, Domestic service, Tailor, Reader, Writer, Embroideress, Lace maker, Musician, etc With her patrol members—she can work for the badges like Book binder, Gardener, Folk dancer, camper etc.

These proficiency badges help the girl not only to acquire new skills but also to render service. Service is citizenship in action and a way of making contribution to the community. Every badge earned by the Guide is tied up to the guide Motto.

Badges are not medals to wear upon the sleeve to show what a smart girl she is! A badge is the symbol that the Guide has done her service thoroughly and quite often. The badge on the Guide shows that she is prepared to be called on at anytime to render service.

Following is the list of badges kept open to the Guides. They are classified under the four main sign posts.

I. CHARACTER AND INTELLIGENCE :

1. Archery. 2. Artist. 3. Bird warden. 4. Braille. 5. Choral Patrol. 6. Citizen. 7. Chemist. 8. Debator. 9. Entertainer. 10. Florist. 11. Forester. 12. Friend to animals. 13. Good neighbour. 14.Herbalist. 15. Hiker. 16. Homemaker. 17. Hostess. 18. Interpreter. 19. Interpreter to the deaf. 20. Musician. 21. Music Lover. 22. Naturalist 23. Photographer. 24. Reader. 25. Scholar. 26. Signaller. 27. Singer. 28. Starman. 29. Weatherman. 30. World friendship. 31. Writer. 32. Wireless knowledge. 33. Typist. 34. Thrift badge.

II. HANDICRAFT

35. Alpona/Rangooli. 36. Basket weaver. 37. Bee Master. 38. Book binder. 39. Cook. 40. Dairy maid. 41. Domestic

service. 42. Embroideress. 43. Lacemaker. 44. Gardener. 45. Handywoman. 46. Knitter. 47. Poultry farmer. 48. Farmer. 49. Laundress. 50. Leather worker. 51. Pioneer. 52. Scribe. 53. Spinner. 54. Tailor. 55. Toy maker. 56. Weaver.

III. HEALTH

57. Athelete. 58. Boatswain. 59. Cyclist. 60. Dancer. 61. Folk dancer. 62. Cymnast. 63. Health. 64. Horse woman. 65. Public health. 66. Swimmer. 67. Games Leader.

IV. SERVICE

8. Air woman. 69. Ambulance. 70. Camper. 71. Civil defence badge. 72. Fireman. 73. Pathfinder. 74. Rescuer. 75. Rural worker. 76. Safety man. 77. Sick nurse. 78. Sales woman. 79. Child nurse.

Note:—A badge Can go into One or more Categoris.

When a Guide works for her Second Class she can try to earn two proficiency badges along with the other tests that she works for the Second Class. The easiest ones to start with are any two of the following badges where she can get the help of her family members :—

Homemaker, Domestic Service, Knitter, Lace maker, Laundress etc.

Once the Guide starts working at home, she gains confidence and interest to work with her patrol.

For the First Class Guide, the minimun number of proficiency badges to earn to complete her tests are the following :—

1. Homemaker/Athelete/Swimming.

2. Ambulance/Child Nurse/Sick Nurse.

Besides, she has the opportunity to earn Hiker, Camper, Cook, Domestic Service which helps her to cover the tests in her test card.

She can also venture for the different cords which helps her to become a President's Guide as mentioned below ;

1. Green Cord—Camper (Compulsory) and Naturalist/ herb / knowledge / weather/ knowledge/ Astronomer / wood knowledge / Bird knowledge.

2. Blue Cord—First class Guide holding any six proficiency badges.

3. Red Cord—First Class holding any 12 proficiency badges/other than those included in the first class.

4. Gold Cord—Open to President's Guide holding any 18 proficiency badges.

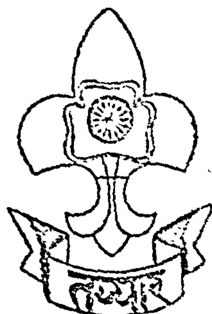
To become a President's Guide, she has to earn 6 proficiency badges as compulsory ones and can venture for the Gold Cord earning 18 more Proficiency badges.

For a President's Guide, the compulsory proficiency badges are one from the group of. Green Cord mentioned above and Five out of the following:— .

(i) Ambulance or sick nurse—whichever has not been won for the First Class Badge.

(ii) Citizenship ; *(iii) World Friendship* ; (iv) Rescuer; (v) Public Health ; (vi) Any one of the following art or craft badges—Artist, Basket worker. Dancer, Embroideress, Folk dancer, Lace maker, Leather worker, Musician, Singer, Weaver. (vii) Any one of the following Domestic Service badges, Domestic Service, Handywoman, Homemaker, Laundress, hostess.

CHAPTER V



First Class Test

A Guide should be encouraged to work by her self for this test, and to find out how to make practical use of all that she has learnt. The First Class Test is one of character and ability, and should receive special consideration from all concerned. An examinee should be encouraged to make full use of all available books magazines and papers bearing on the subjects selected by her, so that she may gain wider knowledge than she is likely to get merely from the suggestions contained in this chapter. In this chapter, all the subjects which she will have to cover are enumerated below, and some hints and guidance are given in order to introduce the Guide aspiring to qualify for First Class test to the type of knowledge she should acquire and to advise her how she could use it in her life as an efficient member of the society.

Before being awarded the First Class Badge a Second Class Guide must have completed the age of 13 years, have good influence in her company, be punctual and regular in attendance at meetings and must pass the following tests to the satisfaction of qualified and independent Examiners appointed by the D.C. (G) :

1. (a) Should know the history of the Movement in India.

   (b) Should know the names of the office bearers at the Natioal, State and District levels.

2. **Intelligence :**

   (a) Estimation : Using improvised apparatus. she should be able to estimate three distances not more than 800 metres ; three heights not more than 30 metres ; three weights not more than 2 kgs ; and three numbers. In each case the estimate should be within the allowable margin of error of ten percent either above or below the actual figures.

   (b) (i) Be able to fidd directions without compass write the keep of stars and suo.

   (ii) Have knowledge of Conventional Signs. Read and draw a sketch map.

   (c) (i) Postal knowledge-know how-to send and receive a money order, Register and insure letters, parcels, V.P.P. and telegrams.

(ii) Prepare a receipt for money received.

(d) Should have a general idea about the World Association of Girl Guides and Girl Scouts.

(e) Be able to write out the minutes of a meeting.

(f) Be able to keep an account book for two months and to plan the menu for an average household for a week, stating the number of people, the amount of material necessary, cost with due regard to the food values of the items of food suggested.

OR

Should know the seasons when annual provisions could be stored with advantage.

3. Handicraft :

(i) Be able to decorate a room or a yard.

(ii) Knots and Campcraft :—

(a) Be able to tie the following konts and know their uses :—

Fireman's chairknot ; Manharness knot ; Bowline on a bight.

(b) Be able to pitch and strike a tent and prepar gadgets.

(iii) Know how to prepare pickles and preserve.

4. Health :

Be able to walk three kilometres in 30 minutes.

5 Service :

(i) Should hold Ambulance or Sicknurse or Child nurse Badge ;

(ii) Should know her duties to her neighbours and acquire intimate knowledge of her neighbourhood within half a mile of her home or headquarters (for guides in rural areas-one mile) and be able to direct a stranger to the nearest doctor, ambulance, fire station, telephone, police station, railway station, post and telegraph offices, letter box, garage and patrol pump.

(iii) Be able to organise a ceremony or function and keep the company busy for half an hour.

(iv) Be able to take two guides, (not First Class), to spend half a day or about 4 hours out of doors when possible following a map.

1. (a) Know the history of the Movement in India:

The Girl Guides Movement in India was started at Jabalpur (Madhya Pradesh), where a company was formed in 1911. The first company was opened by Dr. Cullen. It still bears on its company colours the words "Primus in India." During the years 1911 and 1912 a few more companies sprang up here and

there but very little is known about their activities. They were under the control of the Headquarters of the movement in England and used to correspond direct with London.

In July 1913, the Movement spread to Calcutta, but soon afterwards it received a set-back by the sudden death of the District Commissioner, Mrs. Charles. But by the end of 1914, fourteen companies were formed in Calcutta and Howrah. Shortly afterwards, the number increased to twenty. About the same time the Movement made a good start in Bombay, Madras and a few other big cities. In course of a couple of years, the total number of companies in India rose to fifty and the strength of Guides increased to 1250. There were no Indian Headquarters-these companies were administered directly by the British Headquarters. This arrangement was found unsatisfactory, and the need for local administration was urgently felt. In 1915, Mrs. M.M Bear, the District Commissioner of Calcutta was appointed the first Chief Commissioner of Calcutta.

Although the Commissioners and the officers of the Guide companies strongly felt the need for an Indian Headquarters the Executive Committee of the British Girl Guide Council withheld its consent to any such move under the apprehension that the establishment of an Indian Head-quarters might cause dissensions among the workers and companies. In 1916, Mrs. Bear attended a conference organised by the Y.W.C.A in Bombay, when a resolution was passed by the Conference recommending that the few companiesh which had been mean-

while organised by the Y.W.C.A. Bombay, should work under the Girl Guide Headquarters, provided that the Y.W.C.A. received adequate representation on the Guide Council. This resolution strengthened the case for an Indian Headquarters. By the end of the year, Mrs. Bear was appointed Commissioner for India with her Headquarters in Calcutta. This city was selected as the Headquarters of the movement in India, because the largest number of Guides was from Calcutta and the Commissioner lived there.

In October 1916, the Commissioner in India was appointed Chief Commissioner of Girl Guides. As Chairman of the National Girl Guide Council in England, Lord Baden Powell authorised Mrs. Bear to frame, in consultation with the National Council in England, such bye-laws as might be necessary to adapt the scheme to Indian conditions. Accordingly, the constitution of the Girl Guides Association was slightly modified with the sanction of the Chief Scout. Thus the seeds of the All India Girl Guides Association were sown. The constitution provided for :

(i) A chief Commissioner with National Council ;

(ii) Provincial Commissioners with their Provincial Councils ;

(iii) District Commissioners with their local Associations;

(iv) Companies with Company Committees ;

(v) Patrol leaders with their Patrols.

The need for bringing out an Indian Handbook was urgently felt. But the Chief Scout was very anxious that the Chief Commissioner should personally visit the different companies in Indian with a view to study local conditions and obtain information, before the preparation of the Indian Handbook was taken in hand. It was only in 1918 that an official Handbook called "Girl Guiding" was published in London. This publication was suitably adopted to Indian conditions and was published in India in the same year, under the title, "Steps to Girl Guiding in India." A fuller edition was brought out later under the title "Girl Guiding in India." It contained the Rules, Policy and Organization (R.P O.) of the All-India Girl Guides Association.

Although Scouting was introduced in India in 1910 and Guiding came a year later, till 1916 no Indian boys or girls were included in the Movement. It was generally understood that Scouting and Guiding were meant only for European and Anglo-Indian boys and girls.

As far back as 1910, when the Scout Movement was [illegible] introduced in India, a movement somewhat similar to G[illegible] called the "Girl Messenger Service" was started in [illegible] can Mission school, Lucknow (U.P) Their methods [illegible] and tests were in many respects similar to those [illegible] The head of this movement, Miss Davies was a [illegible] woman. She admitted Indian Girls in the [illegible] with others and adopted certain meth[illegible] Indian girls, and afterwards published [illegible]

essenger Book." The girls, who were enrolled, were called "Girl Messengers."

When Guiding and Scouting were making rapid progress among European and Anglo-Indian children, a move was initiated by Dr. Annie Beasant, Dr. G.S. Arundale and other Indian leaders to enlist Indian boys and girls in Scouting. Supported by strong public opinion and assisted by other sympathetic friends, Dr Beasant inaugurated the Indian Boy Scouts Association in the South in 1916. Indian Guide companies were also formed and the girls were called Sister Guides. In 1917, under the leadership of Pandit Madan Mohan Malviya and Pandit Hridya Nath Kunzru and assisted by Pandit Sriram Bajpai and others the Seva Samity Scouts Association was formed in the North. This Association included girls who were known as Seva Samiti Guides. The Association had its stronghold in Benaras.

In 1916, the British Headquarters gave Mrs. Bear necessary authority to enrol Indian girls in the Guide Movement and to modify the badges and rules according to the needs of the Indian Girls. The first Indian Guide Company appears to have been the 2nd Poona Company.

In 1919, a separate Commissioner for the Indian Guides was appointed in Bengal—Mrs. Breeves was the first Commissioner in charge of Indian Guides. From the old records, it does not appear that similar separate Commissioners for Indian Guides were appointed in other provinces. The Late Lady

Abala Bose (wife of the famons scientist, the late Sir J.C. Bose), a great women educationist and pioneer social worker of calcutta, was appointed the first Indian Commissioner of India n Guides in Bengal in 1920. It also appears that Mrs. Banerjee the first Indian lady, was appointed Captain of the 8th Calcutta Company in August 1914.

In the year 1921, the Chief Scout and Lady Baden Powell visited India at the invitation of Lord Chelmsford, the then Viceroy of India. They toured all over the country and met Scouts and Guides wherever they went. It was during this visit that, through the great efforts of Lady Baden Powell, the Girl Messenger Service, the Sister Guides and the Seva Samity Guides came to an understanding and agreed to early amalgamation. The Sister Guides and Messenger Girls merged with the Girl Guides Association, but on account of a lastminute disagreement, the Seva Samiti Guides stayed away.

Although the Girl Guides Association did splendid constructive work among the young girls in India, the Movement did not quite succeed in catching the imagination of the Indian public. Guiding and Scouting were of British origin and the Promise contained a formal expression of loyalty to the king Emperor. The political situation in the country and the acute nationalist sentiment of those days made many people understandably suspicious of the bona fides of the movement. Therefore, in the twenties and the early thirties the movement was confined mainly to the educational institutions managed by Convents and other Missionary organisations. In 1928, the

students of the Brahmo Girls School Calcutta, one of the leading non-denominational schools of the city, refused to take the promise of loyalty to the King Emperor.

In 1937, the Chief Scout and the Chief Guide again visited India. Intense efforts were again made to arrive at an understanding with the Seva Samiti Scout Association and the Indian National Scout Association of Bombay. Every one recognised that, in the interest of the children, all the Scouts and Guides should be brought under one Scout and Guide Association. But on the issue of the Promise, the negotiations failed. In 1938, the Seva Samiti Scout Association and the National Scout Association and some groups of Boy Scout Association merged into a new body and called "The Hindustan Scout Association" which included both girls and boys in its membership.

The Girl Guides Association reviewed the situation at its General Council meeting at Lucknow held in 1938 and passed a resolution deleting the word "Emperor" from the Promise and brought it in line with that of other Dominion Countries like Canada and Australia.

The question of the Promise came up again at the meeting of the General Council in 1946 at Hyderabad. After a lengthy debate, it was decided by a majority of votes that the Guide Promise for India should be "Loyalty to God, my country and its law". On account of some legal and technical difficulties, however, this change in the form of the Promise could not be

uniformly implemented. In the following year, at the Jaipur Conference, this resolution was ratified.

Several attempts to merge the different Guide Associations into one organization failed in the past. A fresh move was, however, made shortly before Independence to revive the proposal, discussions were initiated for the merger of the Scout and Guide Association into one organization.

On the 9th May 1947, at the instance of Lady Mountbatten, a joint meeting of the Boy Scouts Association in India, the Hindustan Scouts Association and the All-India Girl Guides Association was called by the Ministry of Education. Maulana Abul Kalam Azad, Minister for Education, Government of India, presided over the Conference. Following the preliminary exchange of views, a committee consisting of the following members was set up :—

1. Shri Mangaldas Pakvasa (Chairman)
2. Shri Tarachand (Secretary, Ministry of Education)
3. Dr. H.N. Kunzru (Representing the Hindustan Scout Association) ;
4. Shri Justice Vivian Bose (Representing the Boy Scout Association in India) ;
5. Mrs. H. C. Captain (Representing the All-India Girl Guides Association).

This Committee was entrusted with the task of carrying on detailed negotiations.

After a good deal of discussion the Boy Scout Association in India and the Hindustan Scout Association merged into one body and a new Association comprising of the two Association was formed on thc 7th November 1950. This Association was called the Bharat Scouts and Guides.

The All-India Girl Guides Association did not merge with this new body at this time, as the guides in India were not willing to do so, unless they received an assurance of full autonomy for the Guide section in the new organisation in respect of training and administration The General Council of the All-India Girl Guide Association passed a resolution to this effect when it met in Delhi in February 1950.

At a meeting of the Merger Committee held in Nagpur in December 1950, to which a few State Commissioners were invited, the representatives of the Guides were informed that merger would affect only the organizational set up at the top, where general policy would be determined. As far as the administration and training were concerned, they were assured that the responsibility for these functions would devolve entirely on the women. At the General Council meeting held in February 1951 at Lucknow, the All-India Girl Guides Association passed a resolution accepting the terms of the merger, and on Independence Day, the 15th August, 1951, the Girl Guide Association merged with the Bharat Scouts and Guides

The All-India Girl Guide Association was the founder member of the world Association since 1928. After the merger

of the Girl Guide Association with the Bharat Scouts and Guides on the 15th August, 1951, the All-India Girl Guide Association ceased to be a member of the world Association. The Bharat Scouts and Guides applied for fresh affiliation to the world Association. One of the Conditions for membership of this Association is that guide movement in a country should be run by women, and the women's section should be autonomous as regards finance policies. As the Bharat Scouts and Guides was a joint movement, misgivings were expressed at the world Association as to the position and status of the guides in our joint organization. But at the 14th Conference held in 1952 in Norway, Mrs. Lakshmi Mazumdar, who represented India presented India's case in its true perspective and succeeded in removing these doubts. But there were certain technical difficulties in admitting the Guide Section of the Bharat Scouts and Guides as a member of the world Association. But these difficulties were removed through the negotiation of the world Committee represented by the world Director, Dame Leslie whetley, and the Bharat Scouts and Guides. In 1953, India was readmitted as a full member of the world Association.

In India today, there are more than 150334 enrolled guides having the third largest guide population in the world. Throughout its life of more than 50 years, the guide movement worked steadily among the girls. The companies were mostly attached to educational institutions where teachers most ungrudgingly served the movement in their spare time, as Lieutenants and Captains. While it was true that the Commi-

ssioners were ultimately responsible for the administration and co-ordination of the activities of these compainies, it was the silent and unostentatious work of the hundreds of school teachers and their loyalty and devotion to the movement that sustained and developed during its period of trial and kept the flag of Guiding flying high throughout the land.

(b) Know the names of the office bearers at the National, State and District levels :

Although the movement in India is a joint one, i. e., there is only one organization for girls as well as boys, the two departments are run in the field by women and men leaders respectively. As you yourself know, your guider is a woman leader and over a certain number of groups you have a woman Assistant District Commissioner. In the District, again you have a woman District Commissioner, under whom the Assistant District Commissioners work. At the State level you have your woman State Commissioner under whom the field work of the Guide section of your State rests. At the State Headquarters, however, there is a State Chief Commissioner who may be a woman or a man, as elected by the State Council. This State Chief is responsible for running the office of the State Headquarters and also for co-ordinating the work of the Scout and Guide Sections of the State.

It is, therefore, important for you to know at least the name of your A.D.C., D.C., State Commissioner (Guides) and State Chief Commissioner

At the National level, you have your Chief Commissioner (Guides), who is the head of the Guide Section in India. You should also know the name of your National Commissioner, who is the head of the Bharat Scout and Guide Movement in India.

2. Intelligence :

(i) Estimation : Using improvised apparatus, she should be able to estimate three distances not more than 800 metres ; three heights not more than thirty metres ; three weights not more than 2 kgs and three numbers. In each case, the estimate should be within the allowable margin of error of ten percent either above or below the actual figures.

In practical life, you will find it an extremely useful skill, if, without the help of any apparatus or measure, you are able to make out approximately the distance or height of an object or estimate the weight of an article by lifting it. By acquiring this skill you will add to your resourcefulness, and will be able to face many unforeseen contingencies. Besides this capacity will sharpen your general intelligence and judgement.

In order to develop this skill, you will have to practise it and train your eye, hand and your sense of judgement. Here are some ways which you may follow :—

Your pace : Mark off a level stretch of ground exactly 100 metres. Pace it ten times, using your normal walking step. Start each time with your toe on the line. Count the

number of steps you have used each time, and average them. Say this turns out to be X. Now divide 100 metres by X; you will know how much you can cover in one step and that is your pace.

Personal measurement : With the help of a measuring scale, you measure the following parts of your own body and remember them.

(i) Pace (ii) Height (iii) Length from the tip of middle finger to elbow when the palm is stretched. (iv) span (v) How far a meter measure on your arm when stretched sideways. (vi) measurement (when both arms Stretched sideways) from tip tip of the middle fingers. (vii) measurement of the Knuckle joint marks.

Time and Distance : Learn to walk a mile, comfortably, over fairly level ground and look out the time taken to cover it. This will give you the rate at which you walk, and will help you to judge both time and distance.

Weight : Weight cannot be judged by size alone. To be able to measure weight, begin by holding in your hand something whose weight you know, say, a kilogram. After holding it for some time, put it down, then take it up again. Try to sense the weight. Try with some other object of weight, say, 2.50 Kg.? Repeat the process. Thus try to sense the weights of different broad denominations. When you feel you have acquired the ability to estimate weights, try with objects whose weight you do not know. Then you weigh the objects and see if you have been able to judge their weight correctly.

Measure : There are many articles in the house with which you can practise this skill. Whether a certain amount of liquid is a quart ; how much water is needed to fill a gallon pail. Similarly you may easily learn the quantity of any cereal or other food articles with the help of a cup or even with your finger and hand measure.

Height : To find the height of an object, say, a house or a tree you may use your knowledge of the theorem in Geometry in which you know that if the two acute angles of a right-angled triangle are equal then the two sides of the right angle are equal. Popular methods are inch-to-foot, Shadow and tree telling methods.

Width : To measure the width of a river select a prominent object on the far bank of a river and plant a pole at the spot immediately opposite it on your own side. Then pace along the bank at right angles to the imaginary line across the river, and when you have taken say 20 paces, plant an upright pole on the bank. Continue in the same direction until you have *taken the same number of your* paces you took first and mark this point also. Next go inland at right angles to your previous course, until you see the central pole is in line with the prominent object acrose the river. The distance between the spot where you now stand and the third pole on the river bank is the same as the width of the river. Should it be impossible to walk along the actual edge of the river, a line further inland may be taken, the distance from the line ......

water being subtracted from the width of the river in the final calculation.

Numbers : If you happen to be in a place where a crowd collects or find a number of persons occupying chairs, you should try your guessing capacity for determining the approximate number of individuals present. You can also try this skill not only for determining the number of human beings but also for guessing the number of furniture pieces or other articles in a room or a hall, and the number of heads of cattle in a herd or a number of birds in a flock, and so forth.

In order to acquire tke skill you go on counting the number of a small section and then guess the total number by mentally guessing how big the room or other situations may be.

At your leisure or when you are travelling in a car or bus or train, practise Kim's game along with your friends. This is a very nice way not only to improve your power of observation, but also to acquire the skill for estimation.

(b) (i) Be able to find directions without compass with the help of stars and sun.

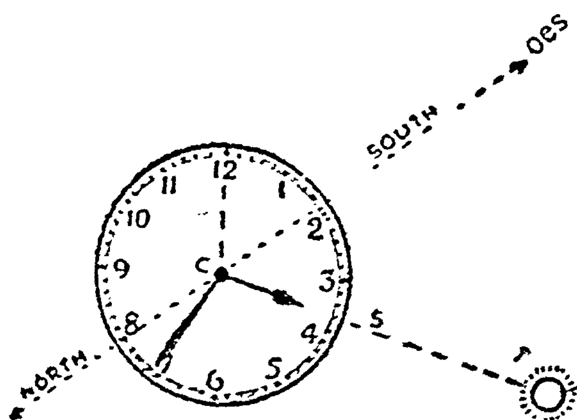
(a) Finding direction without compass by day :

By the sun : The sun rises in the east and sets in the west. At noon it is overhead, but little to the South. If you face the sun in the morning, you will be facing nearly east.

The north will be on your left hand. If you face the sun at noontime you are facing nearly south. The north is behind you, If you face the sun in the afternoon, you are facing nearly west. The north is on your right hand.

This method of finding the direction is quite reliable and simple. However, if the day is cloudy and you cannot detect the position of the sun, you can find out the direction with the help of a watch. At six o' clock in the morning (Standard Time) the sun is east. At nine, he is south-east. At noon he is south. At three o' clock in the afternoon, he is south-west, and at six o' clock he is west.

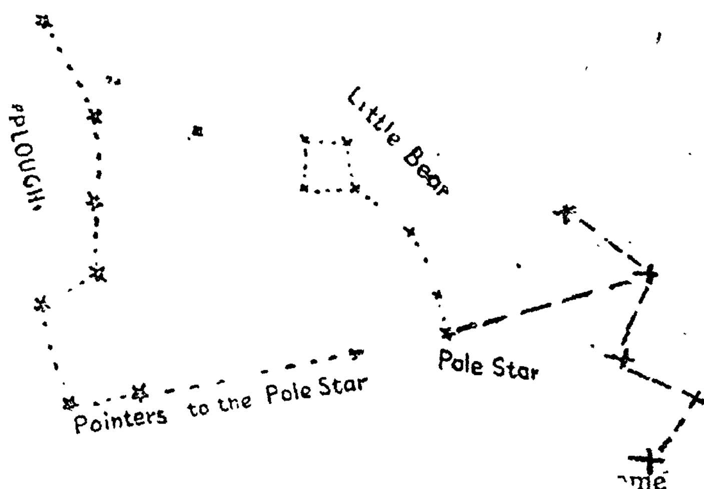
In winter he will have set before six o' clock, but he will not have reached the west when he is set. Roughly this process applies for the Northern Hemisphere. In the southern Hemisphere at six o' clock the sun is east, at nine north-east, at noon north at three north-west, at six west.



By the stars : North of the equater there is one constant compass point viz., the North or Pole Star. It is more

dependable than a compass needle as it always hangs near the true north.

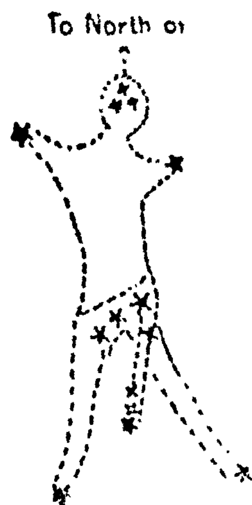
There are several ways of finding the North or Pole Star.



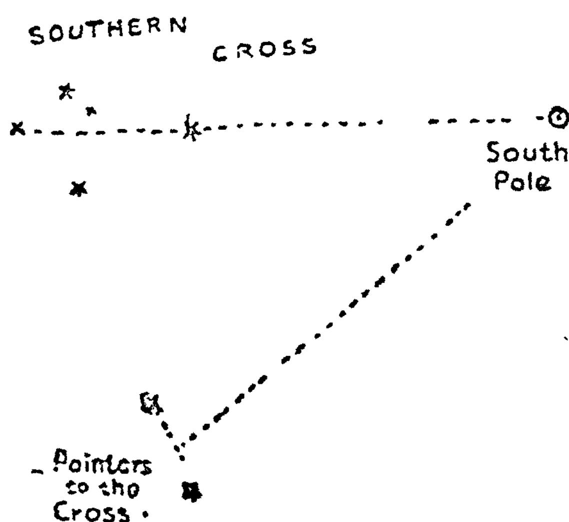
The simplest is by picking out the Great Bear or Saptharshi which is also known as the Plough. This constellation of stars could always be found in the northern sky. There are seven brilliant stars in the constellation. The top two stars (as shown in the figure below) always move in the sky in such a way that these two stars (best known as pointers) are in the same line with the Pole Star. On the opposite side facing the Great Bear is Cassiopeia or Sarmishta. This constellation looks like W in capital letter with one 'V' wider than the other. A line drawn through the centre of the wider 'V' and extended upwards will also pass through the Pole Star.

You may also locate the Pole Star in the Northern sky

with the help of another bright and beautiful constellation known as Orion or Kalpurush. He stretches across the sky with three brilliant stars in his belt and three smaller ones indicating his sword. A line through his sword and extended up through his head will also reach the Pole Star. See figure below.



On the south side of the Equator are viz., countries like South Africa, South America, New Zealand, Australia, etc., the Great Bear is not visible. Here the Southern Cross points towards South Pole (see diagram below).



(b) (ii) Have Knowledge of Conventional signs. Read and draw a sketch map.

In order to follow any map, a reader should know the following item :—

Scale indicating method

Conventional signs

Contour lines

Map reference

Conversion of bearings

Map setting methods

We shall explain the above points according to the conventions followed by the Survey of India in making their maps.

Scale indicating method : The Survey of Ihdia Department follows the one-inch ordnance i. e. one inch on the map represents one mile on the terrain.

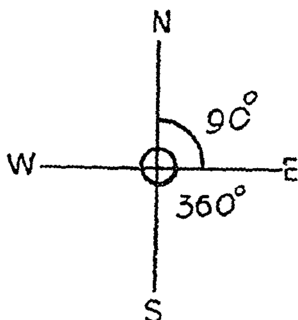
Conventional signs : The following are some of the main conventional signs which are followed by the Survey of India for their maps :

Contour lines : Hills and other elevated areas are indicated by contour lines. A contour line is a line that connects all the points that have the same height. A line marked "500" for example goes through the points that are 500 feet. above

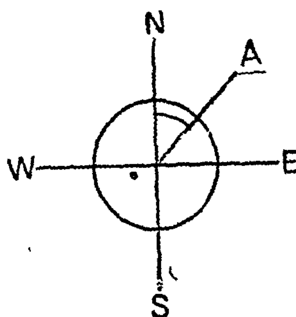
the sea level. Sometimes, a hill is indicated by "hauchers"—fine lines that spread out from the top of the hill like rays from the sun.

Map reference : By map reference one map locate the position of a particular item, say, a bridge, or a town or such other thing on the map. A survey map is usually divided by longitudal and lateral lines of equal squares. The longitudal and lateral lines are marked say A, B, C, D, etc., and 1, 2, 3, 4, etc. Any object can be easily located on the map if the position of the object could be referred in terms of the longitudal or lateral lines. Say, for instance, a bridge is shown on the map below, and you are asked to locate it in the map, following the reference given C4. You should read from south to north along the C line and you will find out the line numbered 4. The bridge will be in the square formed by the lines marked C and 4.

Conversion of bearing : To begin with you should know what is meant by the expression bearing. In your second class test you have learnt something about compass and how to read it. As you know the compass points are written out round the circumference of the instrument which is circular in form, and the distances from the North to the East, from the East to the South, from the South to the West and from the West to the North again are measured in terms of a right angle i. e. 90 degree—the total measurement of the four angles is 360 degree vide figure below :



Now imagine a circumference going through North, East, South and West and you are standing at a point A on this line (vide figure below).



Join a line from your position A to X, the crossing of the lines North-South and South-West. The angle you make between the lines AX and NX is your bearing with the Compass.

From your second class test you also know that the magnetic needle of the compass always points to the North, but due to various disturbances this needle may deflect a little and may not coincide with the line pointing to the True North.

This deflection of the magnetic needle of a Compass in relation to a particular place is known as variation vide Fig Below. With the help of a compass you find that the magnetic needle pointing to your position A make an angle with the North line namely NXA and this angle reads in the compass say 60 degree. But you know that you make an angle with the true North TXA 75 degree. Thus the variation between the true North *and the Magnetic North in respect of your position* is 75 minur 90, i. e., 15 degree.

The process for finding out the position of True North when you are only given your magnatic bearing and the variation or the vice versa is know as conversion of bearing.

The general rule followed for conversion of bearing is :

For variation to the West :—

(a) When the magnetic bearing is given substract variation to obtain true variation. If the result obtained is in minus, substract it from 360 degree.

(b) But when the true variation is given, add the variation to obtain magnetic bearing. If the result is greater than 360 degree, substract 360 degree from the result.

For variation East : Reverse the above method

Map setting : A map is set when it is so placed that it corresponds with the area it represents. Strictly speaking, a map is set when the True North line on the map is pointing

True North. This could be done with a compass and without a compass.

With a compass : If the magnetic north line is shown on a map, Place the compass exactly over the magnatic north line and turn the map round slowly until the needle of the compass is at rest and the magnatic north line coincide with this needle, the map is set.

It however the magnatic north line is shown on the map, this line can be drawn with the help of a protractor from the variation which is indicated in the margin of the map.

Without a compass : Try to locate on the map the spot on which you are standing and mark it. Mark out a prominent place on the map. Lay a straight-edge along the line of the mark and the representation of the object chosen. Turn the map slowly round until the mark, the representation of the object, and the object itself are all in the same straight line. The map is set now.

Map making : In order to make a simple sketch map, the elaborate procedure of map making is not required. However a Guide while drawing a sketch map should be careful to adhere to

(i) her position vis a vis the map in respect of the north point ;

(ii) to obsérve the same scale in drawing the lines ;

(iii) to be accurate about the matters referred to in the map ; and

(iv) to avoid putting such matters which are not essential.

Map making is a fun for all boys and girls and they can produce maps of fairly good standard by following the instructions below ;—

(a) Keep in mind the limited space and time and the few instrument available to you for sketching a particular map, choose a suitable scale for your drawing and strictly adhere to it ;

(b) Try to make the sketch map as large as possible and avoid crowding it with too many details ;

(c) Write the names on the sketch map in neat block letters in horizontal lines as far as possible ;

(d) Indicate the north point and set out the magnetic variation.

(e) Give necessary information using the conventional signs.

(f) Avoid any attempt to make artistic decoration on a sketch map.

(c) (i) : Postal knowledge : Know how to send and receive a money order, Registered and insured letters, parcels, V. P. P. and Telegram :

As a practical and informed citizen you should know the location of the post office of your locality, the number of your postal district, how to write your address correctly and the services which the post office offers you and how you can use them.

As a Guide who is preparing for her First Class test, it is presumed that you know all about the pointsindicated above Nonetheless, the kind of services you may obtain from post office are given below :

(i) despatch of letters, when the stamp of right values are affixed and the name and address of the addressee is correctly and inteligibly written out ;

(ii) In case the cover contains an important document and you want to be sure that the letter reaches its destination you register the letter and also send an acknowledgement slip so that the addressee signs the slip on receipt of the letter. It comes back to you as an evidence that the letter has been delivered to the right person.

(iii) If the cover contains some valuable documents or even money in notes, it should not only be registered but also

insured for a sum equivalent to the value of the enclosures. This will ensure that if the cover is mislaid or otherwise destroyed or tampered with, you will receive the amount for which the cover was insured. The insured letters should be sealed so that nobody can tamper with them.

(iv) You can also send books and other articles nicely packed up and sealed by registered post. You can also insure the parcel if you so wish.

(v) You can also send parcels by registered post and indicate that the sum which you want to collect from the article from the addressee. The post man collects the amount when it is delivered. Such despatch of a parcel is known as V.P.P.

(vi) You can send a message to an addressee by telegram. In case you want an immediate reply and are prepared to pay for the reply you may affix stamps covering the cost of sending the telegram and its reply. Such telegrams are called pre-paid reply telegram.

You should get all the forms for different kinds of postal services from the post office, and with the help of your guider you should learn how to fill them up correctly. You should also learn and practise how to construct a telegraphic message, so that the right message is conveyed with the use of minimum number of words. The charges for a telegram are fixed according to the number of words you use in the telegram. You should, therefore, learn how to express the right message with the least number of words

It is necessary that you write clearly and correctly your name and address (sender's address) on all such covers. The charges for different kinds of postal services which are paid through stamps are fixed by Government from time to time. You should get a schedule of rates for the different services from a post office. Be careful that you affix stamps of correct value for your postal despatches. If necessary you should go to the post office and have it weighed and know the correct amount of stamps you will have to affix. If by any chance the stamps affixed are below the correct value, the addresses could be asked to pay a fine which is double the sum of the undervalued letter. This is an act of gross dis-courtesy to the addressee. In the event the addressee may refuse to pay the fine, in which case the letters need be sent back to you by the post office, and you will have to pay double the fine for it.

Money Order : You can send any amount by postal money order. There is a form which is required to be filled by the despatcher. After correctly filling up the form you can go to the post office and arrange to send the money order. The post office charges you for this service according to the schedule rate. In case you have to send money for immediate delivery, you can do so by means of telegraphic money order. You will, however, have to pay an extra amount, according to the rates prescribed by post office.

(ii) **Prepare a receipt for money received :**

As a young girl you should know how to give a receipt for any amount which you have given out or you may have borrowed from a friend or any party. As a responsible person later on, you will find that this is very useful knowledge, as this receipt may not only be used in a dispute but will also provide a record for any future reference when the transaction may have been forgotten by the parties concerned.

For a simple transaction the receipt may be made out as follows :

Received a sum of Rupees................ ......(Rs.........)

only being.............................. ... ...from ....

on...................year..............place..............................

Signature

Signature of witness

if any..... ....

Date ....year.........Place.

(d) Have a general idea about the World Association of Girl Guides and Girl Scouts :

The international aspects of the Scout and Guide Movement and its links throughout the world have ensured for it a special position in the field of youth welfare and youth development. It is impossible for anybody to decry the

importance of this aspect of our Movement. As a member of the great world wide organization, you should acquire a fair knowledge of the relations of the National Association vis-a-vis the World Body. How this body functions and how it maintains its relation with the National Associations should also be clear to you.

The first international conference was held in 1920 at Oxford, England. It was attended by a number of countries in Europe, in which Guiding had been introduced, several national organizations had been formed and which were actually in operation. The Fourth International Conference was held in the United States in... It was here that the seed of the World Association was sown. At the Fifth International Conference held in 1928 in Hungary, the World Association came into being and Twenty-eight member countries were admitted as founder members. The All India Girl Guides Association was one of them.

A constitution was drawn up, in which the fundamental principles underlying the original Law and Promise as enunciated by the Founder were confirmed as its basic anchorage. It was also agreed that the member countries would meet at biennial conferences in which among other matters new members seeking admission to the World Association were to be formally admitted into the membership of the World body and the general policy of the movement was to be laid down. A World Committee elected at the conference according to the provisions of the constitution was formed to

work as an Executive Committee and to take necessary steps to implement the decisions of the Conference. A World Bureau being the secretariat of the World Association was set up, and Dame Katherine Furse was appointed as the first World Director, i.e., the Executive Head of the Bureau.

The funds of the World Association of Girls Guides are drawn mainly from the quotas agreed upon and contributed by the member countries on the basis of their enrolled strength of members. Besides a special fund has been established known as the Thinking Day Fund contributed voluntarily by the members of the national associations on the 22nd February every year - the birthday of the Founder and Olave, Lady Baden Powell, his illustrious wife and the Chief Guide of the World. This fund is however maintained separately for the spread and developement of the Guide Movement in countries which need such support. No portion of this Fund is used for the maintenance of the World Bureau.

The World Bureau is located in its own lease-hold building in London at 132 Ebury Street, London S W.I. Besides there are four Homes or Centres in different parts of the World to offer you a warm reception if you happen to visit them. The four Centres are - 'Olave House' at 45 Longridge Road, London S.W. 5, England; 'Our Chalet' Eggetli, Abelbodden, Switzerland; 'Our Cabana', Apart do Postal 406, Cuernavaca, Morelos Mexico; 'Sangam', Alandi Road, Yerwada, Poona-6, India. It is the aspiration of all Guides to visit at least one of the Centres of the World.

The Bureau arranges to hold different kinds nf International gathering at these centres. You should try your best to acquire the requisite qualifications and be selected for participation in one of such gatherings. Besides, you are indeed fortunate to have one of the Centres, viz., Sangam, situated in India. A patrol of Guides, with the help of your Guider or Commissioner may visit Sangam, and camp there under canvass and organise special programmes.

Apart from many publications containing informative and educative items, the World Bureau brings out a journal called 'Council Fire'. It will be useful of you if you could persuade your Company to subscribe this journal. Regular perusal of this publication will enhance your knowledge of International Guiding and groom you to win the International Ranger Certificate when you grow up and become a Ranger.

(e) **Be able to write minutes of a meeting :**

As an aspirant for obtaining a First class badge you are being groomed in the process to develop into a responsible citizen who may be called upon to record the proceedings of a meeting or a discussion group as an office bearer of an organization or even a participant in a gathering. Even as a Guide you may be called upon to record the minutes of a meeting of a Court of Honour.

The recorder's job is very important for any discussion group as her minutes are working guides and are always

used for future planning or for the implementation of decisions taken at the meeting. Moreoever the recorded minutes become documents for future reference.

The general procedure for recording the minutes of a meeting is as follow :

(1) Record the date and place of the meeting and the name of the person presiding;

(2) Record the name of those present. Besides a note be sent round for the signature of the participants in support of your record. At the bottom of this list you also put down the name of the recorder of the minutes.

(2) Record the names of the persons who were invited but could not attend and have sent their apologies.

(3) Record a brief summary of any message which might have been sent for the participants in a meeting, together with the name of the persons from whom the message came.

(5) Record a most selective summary of the different items as taken up by the chairman of the meeting according to the agenda of the meeting. While recording the minutes should be written in separate paras for different items of the agenda. These paras should also be numbered.

(6) If any formal resolution is taken up, record the name of the mover of the resolution and also that of its seconder. Record if the resolution is passed unanimously. If there is a division, record the verdict of the majority of the members voted for or against the resolution.

While you record the minutes you just take note of the important points. Later on you should write out the minutes clearly as indicated before and get the record checked up and approved by the chairman of the meetings. Afterwards you put your signature as recorder and thus the document is complete.

(f) **Keep an account book for two months and plan a menu for a household for a week stating the number of inmates to be catered for; and amount of food articles required to feed them for a week and their cost. While planning the menu special regard should be given to the food values of these articles.**

(i) **Keep an account book for two months :**

In order to do this in a business like way, you are to acquire a copy book containing at least seventy pages, two pages facing each other, for writing out the receipts on one page and the heads and amounts of expenditure on the other side, for each day, as indicated below. Besides you should

maintain a small note book and enter any expenditure you may make or any sum you may receive. Moreover, you should preserve all the vouchers in connection with your purchases and also copies of receipt which you may have given for sums received by you The vouchers and receipts should be numbered, and while you write out the account, these numbers should be checked against your entries, so that, if necessary, you may locate any of the vouchers or receipt from your file.

Thus your small book will keep a correct record of all your expenditure and receipts. At your leisure you should write out the accounts neatly, devoting two pages for each day - one for recording the credits and the other for your expenditures. The total of the entries of both sides should be made and entered at the top of the following days account in their respective sides.

Date	Cr.	Dr.
	Opening balance.........	Dry Ration
	Entries indicating	.........Total...........
	receipts	Vegetables
	Total :	.........Total...........
		Sweets
		.........Total...........
		Fish, meat & eggs
		.........Total...........
		Milk
		.........Total...........

Miscellaneous

.........Total...........

Grand Total................

If you write out the accounts every day under separate headings it will be easier for you at the end of the month to total up the amounts needed for different heads, and to ascertain how much you had spent for under each head of expenditure.

(ii) **Plan a menu for a household for a week, stating the number of the inmates, amount of food articles required to feed them for a week and their cost. While planning the menu special regard for the food values should be observed**

Generally an adult member of a household will need :

(1) A cup of morning tea;

(2) Breakfast;

(3) Lunch;

(4) Afternoon tea; and

(5) Dinner.

If there is a young child, morning and afternoon tea will not be needed for him. But milk and fruit will have to be provided in stead.

You have learnt while doing your second class tests that

in order to make a diet balanced, by and large the following proportions should be maintained as far as possible.

For a vegetarian :

Unpolished rice	...	250	grams
Millet	...	125	grams
Vegetables (non-leafy)	...	150	grams
Vegetables (leafy)	...	100	grams
Fat and oil	...	50	grams
Dal	...	75	grams
Milk	...	250	grams
Fruit	...	50	grams

For a non-vegetarian, you may cut down the vegetable by 100 grams; dal by 25 grams, and may omit milk. In stead, you may introduce fish or meat 200 grams and one egg.

As regards the details of the menu, individual taste and the availibility of the different kinds of food will have to be taken into account. Once you know the proporation of the different kinds of food stuff you need, it will not be difficult for you to plan out the menu.

As regards the accounts, if you write it out as indicated above it will not be difficult for you to work out the amout you have spent for the different kinds of food stuff. From the vouchers, you will also be able to work out their weights

Know the seasion when annual provisions could be stored with advantage.

Our diet by and large consists of items of the following categories :—

(1) Cereals such as rice, wheat, bajra, jowar, maize and dals;

(2) Vegetables such as potatoes, onion, garlics and other seasonal kinds;

(3) Oil Seeds such as mustard seeds;

(4) Spices such as dhania, jeera, mircha, etc.;

(5) Fruits, such as cocoanut, mangoe and other seasonal kinds which could be stored as pickles and preserves; and

(6) Sugar cane, juice from date palm trees and Palmyra fruit juice.

Cereals : All the cereals except wheat are generallv harvested in autumn and the new crop is available in the market by late autumn and early winter. As regards *dals* (pulses) only *mungh*, *urad* and *arahar* are available about this time of the year, whereas chana, matar and mushoor dals are harvested in spring or early summer. It is advisable to purchase the cereals when the new harvest is in the market, and store them properly.

Vegetables : Potatoes arc raised twice in the year : one crop which is grown in the hill areas is ready in August/September and the other crop is raised in Spring. Potatoes could easily be stored in a suitable place covered with sand.

Onions and garlic which are ready in early summer may also be stored suitably for the whole year. A number of vegetables particularly the root vegetable could easily be pickled and be used in lean months.

Oil Seeds : By and large the oil seeds are harvested in late springs ; they also may be stored and be used through out the year for getting oil.

Spices : Dhania, chillies and many of the spices are ready for harvesting in late Autumn.

Fruit : Coconuts are ready in August, September and could be preserved for the whole year. The dried copra could be preserved for longer period. Other seasonal fruits could be pickled or made into preserves. Certain soft fruits could be made into delicious jam and jellies. By and large, a number of varieties of fruit, such as mangoes, lichies, berries, etc. are available in summer, but a large variety, e.g. plum, apple, pear etc. are ready in autumn.

Sugar cane is ready in late autumn. Juice extracted from the sugar cane may be turned into delicious gur and brown sugar. Similarly juice collected from the date palm trees in winter and the same collected from the fruits of palmyra in summer may be converted into gur cake. Some varieties of gur are not only delicious but also rich in vitamin content.

3. Handicraft :

(i) Be able to decorate a room or a yard :

(a) **Decorating a room :** An appropriate decoration

radiates the good taste of the decorator. It could be achieved to a large extent when a balance could be retained in its appropiateness, colour and functional needs. Appropriateness depends, mainly on the occasion of the decoration, the kind of people for whom you are decorating the room, the location of the place and indeed the personality of the host. For example, if you, as young Guide, have invited your friends to a party, you will be a successful host if you can decorate the room with things whieh will be liked by them. Similarly, when you are asked to decorate a room for a solemn event your approach should be different.

(b) **Appropriateness :** Natural aids such as flowers or twigs or green plants are always welcome items for decoration. Here also much depends on the size of the room to enable you to decide on the type of vase for flowers or the length of the twigs, plants etc. Flower arrangement is an art and every girl should have some knowledge about it. In Japan Ikebana (Japanese way of flower arrangement) is most popular among the girls, and the majority of them know something of this art. For flower arrangement, you need not need a large mass of fllowers or expensive vases. Even with a dry twing and a a broken glass bottle you may create a most artistic effect in a room.

(c) **Colour :** A beautiful decoration may be spoilt by wrong choice of colour. In choosing your colour you should take care to see that they do not clash, and a harmonious effect is maintained.

While a decorating a place, much thought should be given to the functional aspects of the decoration in conosonance with the needs of the occasion, so that decoration may serve the maximum functional purpose.

Besides the above basic points, the decorator must endeavour to maintain the maximum amount of cleanliness. A cobweb or some dust collected on the furniture may well spoil the entire effect of your labour. The trend in present-day decoration is to avoid gaudiness. A decorator should also learn how to restrain herself while doing a place.

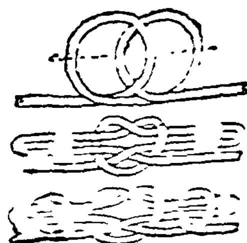
(ii) **Decorating a yard :** The principles underlying the decoration of rooms with good taste are also applicable to the decoration of yards and open spaces. Here, of course, having an open place at your disposal, you are freer to heighten the effects of colour, light and other decors. All the same, you have to maintain a blance in your choice, and also the cleanliness of the surroundings. You may well imagine how ridiculous it will look to have a beautifully decorated yard next to a rubbish heap.

(ii) **Knots and camp craft :**

(a) Be able to tie the following knots and know their uses :

I. **Fireman's Chairknot :**

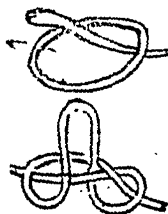
The chair knot could be best understood theoretically from the following diagrams as shown in the three figures below. You will, however, have to practise them under the supervision of your Guider.



Do not forget that larger loop must go just into the bend of the kness, the smaller one under the arms and the knot in front (as demonstrated in the figure below). The person to be let down must hold firmly on the knot and she will descend easily in a sitting posture. Let her down slowly, and do not let the rope slip through your hands, but 'pay it out' hand over hand. It will be easier anp safer if you put it once or twice round the leg of the bed. If the rope is long enough, it is a good thing to allow a sufficient length of the rope at the bottom to reach below the window (outside), so that the Guides on the ground below can steady the descent, and keep the person who is being lowered away from the wall.

This knot is used for rescuing an unconscious or dazed person who may have been caught in a fire and is blocked in a place above the ground floor.

(b) **Man harness knot :** This knot makes a pulling loop in a tow rope and is also useful for making steps and holes in the climbing rope.



This knot is easily made by laying the rope on the ground.

(c) **Bowline on the Bight :** This is a non-slipping hitch which forms two loops. This knot may be

used for rescuing purposes, like a fireman's chaire knot; one loop goes under the shoulders of the casualty, and the other one under her knees.

II. Be able to pitch and strike a tent and prepare two gadgets :

One of the greatest dreams of a young Guide is to go camping. Company hikes and out door activities are indeed good preparation for the greatest adventure of all viz. living out of doors.

A good camper willingly takes her share in the camp jobs as well as participate in the fun of camp, life. She should know how to protect herself as well as her possessions in wing, rain and sunshine.

Before you actually pitch your tent you should select a suitable place for it. When more than one tent is pitched you should select an area where you may pitch the tents in a horse shoe line instead in a line as they do in the Army.

Pitching the fent : When you have chosen a place for your tent, pitch it with the door away from the wind. Dig a trench about three inches deep round your tent so that if the rains set in, the water may not get inside your tent. Besides, if you sprinkle bleaching powder along the trench, insects will be prevented from creeping into your tent.

While you are camping, you are equipped with the bare necessaries of every-day living. Non the less you need certain things to make your stay organised and comfortable. In the woods you will be able to collect twigs or broken branches. With these collections and with strings you may utilise your knowledge in knots and lashing and prepare an improvised cloth hanger, a stand for your washing bowl, a shoe racks, a notice board, etc. Here are a few samples of gadgets which you wil be able to set up without much difficulty.

(iii) Know how to prepare pickles and preserves :

(I) Pickles : When different kinds of food are preserved with salt water or vinegar the process is called pickling. Sweet pickles, sour pickles and spiced pickles either sweet or sour, are prepared by adding spices and seasonings.

Both fruits and vegetables may be pickled whole or in slices, Cucumber, onions, beets, carrots, cauliflowers and *salgams* among the vegetables, and lemons, mangoes, tamarinds, tomatoes among the fruit are pickled and preserved in India.

(II) Pickled Vegetable :

Preparing vegetables for pickling : Clean the Vegetables (selected according to your choice) carefully scrubbing them in plenty of water. Then give them a preliminary soaking

in solution of salt and water (One eighth to one fourth cup salt to one quart water) for several hours or over night or even for several days. Some hard vegetables must be parboiled in salt water before they are placed in the pickling solution. The salt draws the water from the tissues and make them crisp and firm and better prepared to absorb the pickling solution.

Important facts about pickling : Use porcelain-lined or aluminium pots for cooking pickles and also use wooden spoon for stirring or lifting pickles.

(III) Preparation of Spiced Vinegar for Pickling :

4 cups of vinegar

half cup of sugar

1 teaspoon salt.

Spices such as cinnamon, whole cloves, white mustard seeds according to taste and inclination for flavaur either whole or ground are used. The spices may be placed in a cheese cloth bag and put in the pickling solution with its, mouth tied. The Solution is heated up along with the spices in the cheese bag. Remove the cheese bag and pour the heated solution on the already prepared vegetables and placed in a suitable jar in which the pickle will be preserved.

(IV) **Pickled Fruit :** Peel and cut into pieces the selected fruit which you intend to pickle. Place an aluminium pot on fire with a little oil. When the oil is hot, put in a few mustard seeds. When they split, place the cut and clean fruit slices in the pan and cook it on gentle fire till they are soft. Put the pickling solution, seasoned with sugar or chili powder according to your taste. When ready, put half a tea-spoon full of soda which will protect the pickle from mould in the rains.

(V) **Preserves :** Preserves are generally made of fruits in which the tissues of the fruit have absorbed a heavy sugar syrup until they are filled with syrup instead of water. A good preserved fruit is plump and tender in texture and filled with sweetness. It is bright in colour clear and sparkling.

Stew hard fruits such as hard pears, under ripe peaches, pineapples, rind of citron, slices of white pumpkin or the white protion of water melons before placing them in thick syrup. This makes the fruit Soft so that the syrup can enter the cells of the fruit. If these [fruits are not treated this way, the preserves will be hard and tough, instead of plump and tender. Tender fruits, such as berries, grapes, ripe cherries, ripe peaches, etc. may be placed in heavy syrup straightway.

Soft fruit : Cook the fruit rapidly and only long enough in the syrup to fill the fruit. Unncessary prolonged cooking yields a dark and stiff product.

Hard Fruit : When the fruits have been given a dose of preliminary cooking to make them tender, drain them before adding syrup to them. The water in which the fruit have been cooked should be reserved and it should be used for making the syrup, Place the fruit in the syrup and bring it quickly to the boiling point; continue the cooking rapidly till the product has acquired a bright clear and shiny look, showing that the fruit is full of syrup.

Better result may be obtained if the cooking in syrup is spread over a week or so. Add syrup to the fruit and heat it until it bubbles, then put it away overnight. On the following day again cook the syrup and the fruit till the bubles come up. Put it away again overnight. Continue this process till the fruits have become tender, and show that they have absorbed sufficient syrup.

Store the preserved fruit in a glass jar with a tight top. In order to avoid any moulds growing in the preserve, it will be advisable to take extra precaution to clean the jar and to hold it before a steam of boiling water for ten minutes. Seal the bottle suitably.

Sometime one may like to crystalise the preserves. The process stated above may be continued with a higher sugar content in the syrup. The water in the syrup ultimately evaporates, leaving the preserves with crystalised sugar.

4. Health :

Be able to walk 3 kilometeres in 30 minutes :

It should be your endeavour to keep yourself in a fit condition by observing the health rules which you have been taught to observe in your earlier test work. As a healthy girl and useful citizen of the community, yon should be in a fit condition to lift weights, be quick in your movement and if necessary cover reasonable distance. Hence one of the tests for your first class is that you should be able to walk 3 kilometers in 30 minutes.

You can practise this test by following the scout pace. It is a splendid method of covering the ground. Generally a scout pace means a run of 20 paces followed by a walk of 20 paces and so on alternatively. By practising scout pace every day you will be able to keep yourself in a good shape and will be agile in your movement. It is not difficult for a young girl to cover three kilometers in 30 minuts. But the main point is this that, if you arrive at your destination in time, thoroughly exhausted, you will not be any good for any work. A Guide who practises scout pace will find it easy to walk three kilometers in thirty minutes, and will yet be in a condition to render such services which she may be called upon to undertake.

5. Service :

(i) Should hold ambulance or Sick Nurse oı

Child Nurse Badge :

In order to give service to others, you should know how to attend a sick person or look after a child. With the help of your guider, you should be able to get yourself trained in any of the above items. Your efforts should not end only with winning the badges, you should always be on the look out to render services to those who need them and thus make the best use of your training and skill.

(ii) Should do her duties to her neighbour and acquire intimate knowledge of her neighbour within half a mile of her home or Headquarters (for Guides in rural areas one mile) and be able to direct a stranger to the nearest Medical Practitioner. Ambulance Services, Fire Station, Telephone Booth, Police Chowky, RailwayStation, Post and Telegraph Office, Letter Box, Petrol Pump and Motor Service Station.

This test will not only help you to prepare to offer service to a person either a friend or a stranger, but will help you to deal with any emergency in your own home.

In order to be self sufficient, a Guide must know in detail where she may approach for service as stated above in the test itself. but should also know the history of any movement or

places of interest. She should have a mental picture of aproaching routs to these places from her place and should be able to make out a rought sketch, if need be, to direct a person who may ask you for information.

She should also be able to read the Railway Time Table, Telephone Directory, and should know how to make use of Enquiries to obtain the necessary information.

Another important point which a guide should remember is that while giving information about a particular place to a stranger, she should not only be able to direct him verbally or by drawing a rough sketch for him, but also it gives him an idea of the approximate distance of the place, and the time the visitor may take to cover it.

(iii) Organise a Ceremony or Function and keep the company busy for half an hour.

In your Second Class Test, you already know how to receive two guests, serve them with a meal and entertain them with songs, dance or any other performance. In order to organise a Ceremony or a Function you will have to be ready to do it in a formal way. The programme must be thought out before hand and you will have to request the members of your Patrol or any other friend to help you for different items of work. For example, when a Ceremony and Function is arranged, the date, time and venue of it should be fixed well in advance. You may also like to invite an important person,

say the District and Captain or the District Commissioner or an *important* member of your School as the Chief Guest. You should then request your Guider or somebody close to your Company to preside over the Function. You should make out list of friends whom you may like to invite. After getting the consent of the persons whom you wish to invite as Chief Guest and President of the Function, you should write out invitation letters. You should be resourceful enough to draw nice invitation letter decorated with a suitable painting or sketch and clearly write

Miss X

invitesl..............................to

Ceremony to be held on..........

at..............Shri/Sm............. has been

kind enough to agree to be the Chief Guest

and Shri/Smt...........to preside over the function.

R. S. V. P.

Miss.....................

Address......................

The invitations should be sent out well in advance so that your invitees have enough notice and are not already committed to attend other engagements. You ma friend to help for the Function—

(i) One in charge of receiving the guests at the entrance, on their arrival;

(ii) One in charge of ushering the guests to their seats;

(iii) One for decorating the venue of the Function with *ranguli* etc. ;

(iv) One for making seating arrangements;

(v) One for making garlands for the Chief Guest and the Presiding Officer;

(vi) One in charge of announcement of different items of programme.

A few of your friends may be put in charge of preparation of the different items of the programme. They should be well rehearsed, and should be completed within the time limits set for them.

The success of a function or a ceremony depends on the planning of the details beforehand. Every body on the job must be clear as to her duties, and be responsible enough to attend to them. A function should never be long drawn out and should be over within the time limit. A great impression

could be created if every body turns up in smart and clean dress and any show of gaudiness and undecorousness should be strictly avoided.

Thus you will have no difficulty in keeping young guide friends in the company either doing some jobs or enjoying the function.

(iv) **Take two guides, to spend half a day or about four hours out of doors, when possible following a map.**

(A) The best way of entertaining two guides out of doors will be for you to organise a half-day hike to a near about place of historic importance or scenic beauty. Thus the Guides whom you are taking with you will have ample opportunity of learning (a) how to read a map, (b) what are the things that they should take with them for a hike, (c) how to light a fire for cooking. (d) how to clean up a place and to observe respect for other people's property, (e) how to attend to small accidents such as small cuts, burns or bruises, (f) how to be interested in nature so as to recognise trees, flowers, living animals, insects, etc., and (g) if occasion arises, how to do a good turn to a passerby if he needs your help.

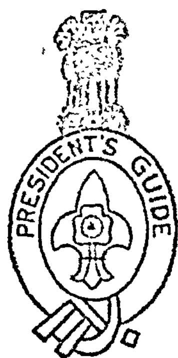
Besides while you are relaxing, you may teach y

panions games and tell them good stories or read out good poems.

In order to make your programme interesting and enjoyable to your charge, you should work out a detailed programme and go out fully ready, so that the outing does not fall flat for want of thoughtfulness and planning.

CHAPTER VI

President's Guide



A Guide starts her Guide career when she is eleven years of age and enrolled as a Tenderfoot member. Her Guide life is a continuous process, and she tries her best to achieve excellence in increasing measure by passing her tests and qualifying for Second Class and then for First Class awards from the Tenderfoot stage.

She will attain the higher order of excellance in her life by qualifying adequately and winning the distincti

being called President's Guide.

In order to encourage our Scouts and Guides to continue their test work to grow and skilled and committed citizens by developing their capacities and resourcefulness, the authorities of the movement felt that some form of special recognition was due to those Scouts and Guides who could achieve cartain prescribed standards after completing the First Class test and try their best to act in their daily life in conformity with the fundamental principles underlying the Promise and Law. Accordingly, in the year 1961, the President of India (the late Dr. Rajendra Prashad) who was also the Chief Patron of the Bharat Scouts and Guides was approached for permission to name those Scouts and Guides every year who would achieve the prescribed high standards as Presidents Guides and President's Scouts. Since then every year hundreds of Guides from all over India have tried their best to achieve this distinction. The President of India by a special order permitted the use of the National Insignia in the badges for the President's Scouts and Presidents' Guides, and also agreed to sign the certificates which were to be distributed to President's Scouts and President's Guides and to handover those Certificates to them at a special function at Rashtrapati Bhavan, New Delhi, every year.

In order to achieve this distinction, a Guide is required—

(i) To complete the age of fourteen years ;

(ii) To produce a certificate of good conduct from her parents or guardian;

(iii) To earn the First Class Guide Badge;

(iv) To show that she is trying her best to carry out the Guide ideals of service to the community—at home, at school and elsewhere;

(v) To hold one of the Badges qualifying for the Jungle Goph and also any five of the following proficiency badges :—

(a) Ambulance or Sicknurse, whichever has not been won for the First Class Badge ;

(b) Citizenship Badge ;

(c) World Friendship Badge ;

(d) Tailor, Typist, Rescue Badge (Syllabus for the typist to be framed) ;

(e) Public Health, Cyclist badge ;

(f) Any one of the following art or craft badges—Artist, Basket weaver Dancer, Embroideress Folk Dancer, Lace Maker. Musician. Singer. Weaver, Fntertainer;

(vi) To hold any one of the following Domestic Science badges, viz.

Domestic Service, Handy woman, Home maker, Laundress, Hostess;

(vii) To undertake for a period of at least thirty hours some form of recognised sustained social service after earning the first class badge;

(viii) To use her badge skills and knowledge during the time that she is a candidate for the President's Guides Badge after earning the first class badge to give service in one of the following ways to be selected by the District Commissioner in consultation with the Guide Captain of the company to which the Guide belongs :

(a) Looking after the games of children for about two hourse each day for 3 days ;

(b) helping to look after an elderly or sick person for a day (at least for 3 days) ;

(c) working for a day (at least six hours) in a hospital or home for old people or children;

(d) working for a day (at least six hours) for somebody who need help at any of the prescribed activities viz.

House cleaning, Interior Decoration Cooking, Cardening. House Repairing, Hous Painting, Agricultural Field or Farm Work ;

(e) helping for a day (at least six hours) in improving the State Division, District or L.A. Camp site or with repairing, Checking, packing and otherwise maintaining the State, Division, District or L. A. Camping equipment;

(f) making a useful woodcraft collection and carrying it or sending it to the city company or flock ;

(g) spending a day (at least 6 hours) with one or two other guides in helping in any of the operations connected with harvesting or horticulture.;

(h) conducting a visitor from other District, State or Country on a comprehensive sight-seeing tour in her own neighbourhood or of a nearby town or city ;

(i) acquiring a fair knowledge of a State and of the life and the habits of people of that state or of a region other than her own and prepare a log book of the same. The District Commissioner shall allot the state or the region.

OR

Keeping a log book on the International aspect of Guiding.

(ix) Green Cord

Any one of the Badges in each of the following groups :—

(i) Camper (Compulsory)

(ii) Thrift, Homemaker,

(iii) Herbalist. naturalist, florist. weather man, Starman, bird warden.

Guide to Guider

The founder observed that while the purpose of the Movement was to develop an individual into an efficient, healthy and happy citizen, much would depend on the quality of leadership at different levels of the Movement - particularly of those who were directly involved in guiding the young people at group and company levels. Thus the large number of voluntary women who work silently in their companies and groups, away from the public gaze, constitute the backbone of the Movement. In our experience, it has been found, that if the leaders are sound, the standard of guiding never goes down in a Company. On the other hand, on account of the complacent, indifferent or easygoing attitude of a Commissioner in charge of a district or a state organization, its administration is adversely affected, and consequently the organization also steadily goes down. Even in such circumstances, if good leaders were in charge of the different companies, the standard of guiding could be maintained.

Who could be such leaders and take charge of this important constructive and truly nation-building work? In

our country, the major responsibility for this work has fallen on the women belonging to the teaching profession in the educational institutions. It would, however, be a source of much-needed strength to the movement, if parents and guardians, whether householders, teachers, professionals or business women were also to come forward and extend their helping hand to the overworked academic teachers in charge of companies, and were to supplement their work for the Movement either as helpers or advisers.

The aims ond objects of the Movement are mainly based on the fundamental principles of the promise and Law. However lofty may be our ideas and ideals, they will remain vacuous and remote, and may well sound sanctimonious, unless we succeed in getting our young members emotionally involved in them and at the same time can help them to acquire new knowledge and practical skills and also succeed in enlisting their interest in our programme activities. In this way, the role of a leader in charge of a company becomes most significant. Unless the leader herself is well-trained, well informed and can exude a sense of commitment to the ideas of the Movement, she cannot expect to command the respect of her girls and guide them efficiently.

The Movement stands out as one of the best systems of youth welfare and development. Among many other Governmental or non-Governmental schemes and plans in this field, our Movement has stood the test of time—primarily

because the methodology of the system is based on a well designed plan for leadership training, and on carefully formulated test work programmes for the young people under training.

The training scheme for leaders prevailing in India though based on the essential principles as laid down by the Founder, has been substantially changed time and again; and new items have been introduced to suit Indian conditions. The present scheme is based on a three-tier system, so that even a new comer could volunteer for leadership training and be helped to qualify for leadership of a company. The details of the training scheme are not proposed to be included in this chapter. It is, however, recognized that in order to help the leaders in their work a suitable publication in the form of a handbook is essential. This work will be taken up as soon as possible. Nonetheless, pertinent hints for efficient company management through the accepted and well-tried techniques and practices, such as ceremonials, tests, camping and games, songs, etc. have been given in this Chapter.

COMPANY MANAGEMENT : *Company Management is a comprehensive term which includes the opening of a Company, the technique of its running, its relation with the public etc.* Under this broad head, some information under the following items is set out :—

(i) *How to open a Company ;*
(ii) *How to [illegible] a Company ;*

(iii) Patrol System ;
(iv) Court of Honour ;
(v) Records ;
(vi) Equipment ;
(vii) Finance ;
(viii) Public Relation ;
(ix) Group system and relation to her Commissioner.

The requirements for opening a Company and how to run it are laid down in the A. P. R. O. Section XX Part III. It may, however, be noted that in the initial stages of a new Company, it will be advisable to form two patrols only, of twelve to sixteen girls, instead of enrolling the full strength as permitted in the A.P.R.O. This number may be increased upto the full permitted strength, as the leader gains experience and is able to create an appropriate climate. Besides, she should try her best to associate another younger leader—either one of her colleagues on the staff or the young mother of a President's Guide. This would enable her to divide the duties between herself and her assistant. Moreover, in case one of the two leaders is absent, the company meeting would not need to be adjourned, and the work would go on without interruption.

It is essential that the meetings are held regularly as decided by the Court of Honour. The leaders must be punctual and should come prepared with a definite plan for the meeting. Once the young girls find that a leader is casual, in-

different or unprepared, it will be very hard for her to keep the girls really interested and to persuade them to take their tasks seriously.

Patrol System : The scheme for running a Company is based on the Patrol System—in other words, from the beginning, the children should be taught to share the responsibility of doing things themselves. Generally, a Company is divided into groups, called a Patrol, of six to eight Guides. Each Patrol selects its own leader from among its members. In an ideal Patrol, when a leader completes her one year's term, opportunities are given to the other members also to succeed her.

A Patrol Leader works as a medium between the Leader and the members of her Patrol. A leader fully orientates the Patrol leaders to the programme activities of a meeting, and, in their turn, the latter transmit the information received from her to the members of her Patrol, help to work according to the instructions of their Leader, and maintain the discipline of the Patrol.

The members of the Patrol, in their turn, are free to discuss the plans or their programme activities or any other matter relating to the welfare of the members, and can make suggestions on any pertinent subject which the Patrol leader would like to be discussed by the Court of Honour. The meetings of Petrol Leader and her members are known as Patrol-in-Council,

nd the meetings of the Patrol leaders along with the Leader (Guider) and her Assistant is known as Court-of-Honour. The Patrol-in-Council and the Court-of-Honour select their secretaries from among the members who keep the minutes of the meeting, attend to registers and other belongings, *viz.*, books, charts and equipment. The Court-of-Honour also selects its own Treasurer who is responsible for keeping accounts. In a well-run Patrol, the members have their own funds which they may have collected in small amounts, from among the members of the Patrol, out of their pocket money, and which they may use for their own programme activities or to do a good turn to others.

In a nut shell, the working methods, through the patrol system constitute, truly and primarily, a practical lesson in the democratic way of life for the young people in their formative years. The Patrol in council and the Court of honour may well function as democratic forums on which the future Parliamentarians of our country may be nurtured and trained in the basic values of a democratic way of life. The system and the institutions through which it works teach the children to respect the others' point of view, and to work collectively on the basis of majority decisions.

Records : In order to ensure continuity of work, and to keep a tally of the progress of work, it is essential that proper notes should be kept and preserved carefully. Such

records will help the Leader to keep a watch on the progress of the Guides. A well-kept diary of a Guide will also help her parents to know a great deal more about her daughter than they would know otherwise. These notes may be kept on loose sheets, but they should be marked, numbered, and filed carefully and tied up tidily.

Besides the register of notes, other records such as Company attendance registers, programme books, minute books for the meetings of the Court-of-Honour, correspondence files, games and song books, report books account books, log books and visitors' books should also be maintained and preserved.

Equipment : All Companies have their own stock of equipment such as bits of rope for learning knots, chalk, charts, whistles, thicker ropes, First Aid Boxes, bandages etc. All these articles should be entered in a stock register, and should be kept in an almirah or a box. Many well established Companies have their own little rooms, which they call by a special name or as the Guide den, where all the records, equipment, handicrafts made by the girls, collections of hobbies etc. are stored. The children need to be taught from their tender age how to respect cooperative property, look after their possessions and preserve them. A good Guider should remember always that Guiding is comprehensive training, and an essential complement of their formal education in classes.

A Guide must have her own haversack with

purchase from the State Headquarters. But it will be better if she can make the haversack herself, with the help of her Captain.

In this haversack, she should keep neatly all the small articles which she will need for doing her Guide work at a Company meeting, or such useful equipment as may be needed in an emergency.

Finance: No plan or project can be implemented without funds. If this is so ordinarily, it is still more so for a Captain of a Company. No interesting programme activities can be launched without money.

The only sources of funds available to Guides are of two kinds, viz., (i) financial assistance from the organization to which a Company is attached or from any other patron; (ii) collection by the girls themselves either making a contribution out of their small savings from pocket money or by earning money themselves.

In large educational institutions, where the Principal is sufficiently interesting in Guiding, assistance from the pupil's funds is rarely refused. Nonetheless, from a tender age the children must be told that they should not rely on any one-way traffic. They should always make matching contributions, however small they may be, out of their own funds, or should try to earn their contribution themselves. Every year they may

earn a good sum through participation in the *Khari Kamai* scheme, the sale of Campfire Biscuits or from shows which they may put up for fund drives. It must continually be impressed on them that Guiding is not a charitable institution *and* guides must *not* beg. Their aim should be to earn the money they need. This will give them a sense of dignity and pride in their own strength. A child growing up without these essential qualities could hardly expect to be an asset to the society to which he or she may belong.

The first demand on the funds of the Company should be the 'annual registration fees, which have to be paid to her District Commissioner regularly. Here again the Guider must rub it into the young child that in order to belong a society, club or institution one has to pay a fee. If anybody fails to honour this commitment, she forfeits her claim to belong to that body. This again is part of training in civic rights and duties, which a child must receive from his or her formative years.

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At the beginning of a new financial year, the [illegible] Honour should work out their budget. Let the girls [illegible] vote for the proportions of their expected income [illegible] on different items of expenditure such as excursion, [illegible] ment, camping, entertainment good turn, etc.

The Guider must see that the accounts [illegible]

lously correct and are duly supported by relevant vouchers. The maintenance of correct procedures and strict adherence to the concept of trusteeship in dealing with financial matters in a Company will ingrain in the minds of the youngsters a sense of integrity which will stand them in very good stead for the rest of their life.

Public Relations : By and large, in our country the weakest spot in our working system is our Public Relations. The Bharat Scouts & Guides is the oldest and the most well established youth service agency in India, and their members certainly feel proud of their past and present record. We have, however, so far failed to create a country-wide impact, primarily because of our aloofness from the general public. There is a great deal of appreciation in informed circles of the work which has been done by us for our yonng children. But very few really know what we actually do. It should, therefore, be the duty of every Guider to ensure that she and her Guides are seen in public, whenever any suitable occasion arises, through eir service and participation in all major public activities. Every guide should become the carrier of the message of our Movement, and an exemplar of our varied activities in the field of youth welfare and development. Men and women in public life should be invited to our programme activities, and be persuaded to remain in direct touch with the Guides. It is our present practice to invite important personalities to such special functions as Grand Camp Fire or Rally, or any other major guide event. While this practice must be continued, it

should be realised that the guest who only sees the Guides at a Camp Fire, singing and dancing or at a big rally may go away with the impression that the girls are taught only the knots or fish bandages! But the main focus of our work which is to help a child to do good naturally and spontaneously under the guidance of her leader goes unnoticed. It is, therefore, very important that men and women who are concerned with the future of our country should be invited also to small gatherings, e.g., to Company meetings and Company camps, so that they may appreciate our methods of training and other skills, through the practice of which we expect to build up the character of our young people. Public participation of Guides in different competitions should also be encouraged.

A leader should have a thorough knowledge of the history of the Movement and of the World Association, and also of the history and progress of the Movement in India. She should have a deep appreciation of the Three Promises and Ten Laws. She should know the Aims and Objects of our Organization, and what is meant by the Guide way of Life, its Motto and the desire to do a daily good turn to others. A Guide signs or salutes or shakes hand with the left hand. A leader must know how to do these correctly, the history behind these physical movement and when these greetings are to be extended.

A leader should know the correct uniform and be able to wear it correctly. The child will not have any respect for the Uniform if she finds her own Captain in a wrong Uniform or shabbily dressed. It will be better to be in *mufti* than to appear

before your Company in wrong and dishevelled uniform. Careful attention to all items of the paraphernalia of the uniform such as the badge, the scarf, the belt, shoes and stockings, etc., must be given.

A leader should know the meaning of the Promise Badge, the World Badge and other badges, such as Second Class, First Class, President's Guide Badge. Besides, she should have good knowledge of the Proficiency Badges which her Guides desire to win through their Test work. Their details have been given in the preceding chapters. A leader should study them thoroughly, and read A.P.R.O. and the other appropriate books to acquire further knowledge about them.

Group System and her relation with her Commissioner

The details of the Group System are given under section VIII of the A.P.R.O It will be advisable to run the different units of Ranger Team, Guide Company and the Bulbul Flock in complete groups, so that the continuity of training to be imparted to a young child from the Bulbul stage to a Ranger's, when she attains adulthood could be ensured and the child could thus be helped to grow up into an efficient and responsible member of the community, well-founded in the Guide way of life and prepared to face the challenges of modern life.

The Bharat Scouts and Guides is an Organization for girls and boys and its members do many things together. But the leaders of the Movement recognise that in several fields the needs of the girls are different from those of the boys. Hence,

as a firm policy, the girls are admitted in one stream, viz., the Team, the Company and the Flock, whereas a separate stream is provided for boys, viz., the Crew, the Troop and the Pack. This division must be maintained in groups also. According to the provisions of the Aims, Policy, Rules and Organization, no mid Group is permitted to be formed.

The Groups may be sponsored, i.e., they may be attached to an institution and supported by it or may be Open. In any case, it will be most desirable that regular Groups Committees should be formed with Group leaders as their conveners, in which the participation of the parents, guardians, educationists, social workers and Former Scouts and Guides may be invited. A strong and active Group Committee could be a source of inspiration and effective support to the Guiders. It should be able to help the Guider to secure the services of experts to help the girls in their Test work, and also to recruit instructors and examiners for this purpose. Besides, they can be [illegible] help to the Guider in her programme activities [illegible] and other out-door adventures. Besides these, interested [illegible] might also be persuaded to take Guide training and help the Guider in her Group work. The [illegible] work as Guiders or their assistants, [illegible] indeed for building up public opinion [illegible] organisation could be won to the great advantage of the Movement, if the sub-units of different branches [illegible] and operated as cohesive Groups, [illegible] actively for their efficient and [illegible]

Commissioner : A Commissioner is really the link between the girls (through the leaders) and the Establishment. She is not to be regarded as a *boss* of a Guider, no more than she is a Patrol Leader of the Guide Groups in her charge. The Guider is free to work out her plan and to carry on her activities. The Commissioner comes in to support and assist her and should properly interfere in the work of a Guider only when there is clear proof of mismanagement or the situation is of such a grave nature as calls for her action.

The pleasant part of her responsibility is her link with the girls and the Headquarters of the Movement. She is indeed the master mason of the district with the Guides as her masons. In this art of building up the younger generation, she should be understanding, wise and helpful. The Guider in her town should keep her relations with District Commissioner as cordial as possible and invite her as often as possible, so that a warm relationship is established between the guides and the established order.

Drills and Ceremonials

Girl Guiding is not a system of para-military training. The Founder observed that the discipline of the members comes from within, and *not* from without only through the commands of the officer-in-charge. Nevertheless, for moving in an orderly way or for ceremonials some kind of signals, formation and accepted patterns are necessary. In order to meet these requirements, instead of commands which are called out in the

Army, the Guides have their silent hand signals. A leader must know the signals and use them for giving commands to her Guides. Besides she should know—

(*i*) Patrol Roll Call Drill;
(*ii*) Company Drill;
(*iii*) March Past;
(*iv*) March with colours;
(*v*) March in/our the colour;
(*vi*) Horse Shoe Formation.

These practical lessons are taught by your Trainer when you go through the Preliminary Course. Besides, some hints are also given in the relevant Chapters of this book, along with sketches whenever possible.

Ceremonies and important days to be observed

The Guides have their own ceremonies and special days to be observed. They are known all over the Guide World. The most important of them are :—

(*i*) Enrolment Ceremony ;
(*ii*) Star Presentation Ceremony;
(*iii*) Company's Birthday;
(*iv*) Foundation Day of the Bharat Scouts & Guides (7th November);
(*v*) Thinking Day (Birthday of Founder and Lady Olave Baden Powell—22nd February).

The Guides also participate in collections and fund drives for the Thinking Day Fund. The sums thus obtained are sent to the World Bureau for the development of Guiding in the countries where help is needed. In the U.S.A. the Girl Scouts collect funds in memory of their leader Mrs. Juliette Low who carried the message of Girl Guiding to the new continent and introduced the Movement there. The collections amount to thousands of dollars every year and the entire money is spent on different projects for strengthening our world-wide sisterhood. The Fund is known as the Juliette Low World Friendship Fund. It should be noted though, that while working for the Fund collection the Guides are not sent out for street collections. They give something out of their own possessions, or do something to earn the required amount.

Events and Gatherings : The camp fires, rallies and jamborees are special gatherings, which the Guides all over the world are fond of organising. The parents and the general public are invited to attend them. The selected items in the programmes of these events are intended primarily to display knowledge and skills which the children may have learnt in their training courses as guides. The Guides also organise variety shows or Concerts party for entertaining the guests or for collection of funds. In such show, the Guides put up items according to their artistic talents which may or may not appertain strictly to guide activities.

Games and Songs : Guide games constitute one of the major media through which the Leader may teach the girls dexterity, altertness, observation, control of muscles and nurves and so on. At the same time the participants derive much fun, wholesome exercises and develop comradeship with the participants in these games. A good leader must know the different games and play with her Guides as one of them. There is a special game book of which all guiders should have a copy. They may also keep a special note book in which all interesting games may be carefully noted.

Similarly, guide songs, when sung together, by girls belonging to different parts of our country, and even beyond, help to develop a sense of community among them. The tune of these songs and the common traditions of the singers bring them close together and make them forget the barriers which now divide men and women from one another in the present world.

The National Headquarters of the Bharat Scouts and Guides have brought out several series of *Solah Geet* (Sixteen songs) at a nominal cost. The leaders should have them and encourage their guides to possess them.

Outdoor Activities, e.g., camping hiking, excursions, etc.

Camping : The Guides, by and large, look for oppor-

tunities for camping which they love. Such camping could be held in a building or under canvas. Life in a camp teaches the girls to be resourceful, helps them to develop the spirit of give and take and, also to adjust themselves to the prevailing conditions.

Bad camping or any ugly incident in a camp may create a bad public image for the Movement. Hence only experienced Guiders, with the permission of their District Commissioners, should take their Guides out for overnight camps. The plans for such activities and their details should be worked out in consultation with the Patrol Leaders, who in their turn should take suggestions from their Patrols-in-Council. Thus the involvement of the young girls directly with the programme could be ensured.

Similarly, other out door activities like hiking, excursions, etc. could be organised. Here also the plans should be made well ahead of the scheduled date, and the duties and responsibilities should well defined and evenly distributed among the participants. Patrol-wise day hiking or excursions could also be organised in which the members of the Group Committee, particularly the parents might be persuaded to advise and take direct responsibilities. It should be the endeavour of a leader to see that such day out-door activities are organised frequently, so that every girl has an opportunity of experiencing out-door life at least once a month. This will also help to maintain a high spirit among the girls and keep them interested in their work.

Guide Tests : Guiding is, indeed, good for fun for the girls. Nonetheless, it has its serious side which inculcate in the guides the essentials of the guide way of life. The theoretical part of guide training has been already discussed: the central part of its practical complex is the test work which facilitates the young participants to acquire skills according to their choice and to prepare themselves to be more useful, practical and resourceful citizens of our country. The Guides work for their Tenderfoot. Second Class and First Class tests, step by step, and also work for their proficiency badges. Like a mentor, the Guider should help them at every stage with guidance, arranging for Instructors, if necessary, for special skills, and by taking them to appropriate institutions or places for demonstration and forpractical knowledge.

Every time a girl passes a new test or acquires a new Proficiency badge, a short ceremony may be arranged by the Company where the new badge may be awarded to her. The parents of the girls should also be invited to this brief function.

A lot of publicity should be given if a Guide qualifies as a President's Guide. At a function to celebrate the occasion, the Principal of the Institution, the District Commissioner and all members of the Group Committee may be invited. It is one of the great attributes of life to know how to accept good things in life silently and modestly. Nonetheless, there is no harm in making a little fuss over the success of a child without making her too conscious uf the honour and pandering to her vanity. On the other hand, the applause received by a success-

ful guide will encourage her fellow Guides to work harder for similar distinction.

The leader must see that the Test cards for every one of the Guides of her Company is maintained properly and all entries are entered duly. A test card of a girl is her progress report in her guide life. The sanctity of this document must be recognised.

Warrant, Affiliation fees and individual registration fees

Warrants for the Guider and her assistant and the Certificate for the Instructors are issued by the State Headquarters. But the Guide should keep a keen watch on them. If, by chance, or due to the laxity of any officer of the state Headquarters, the date of a warrant expires, she should at once bring this matter to her District Commissioner for necessary action.

The Company is registered with the State Headquarters through the Local, District or Divisional Headquarters. Every year this registration is to be renewed within a prescribed date. It is the duty of the leader to see that her fee and registration form reach the proper quarters before the expiry of the date.

Along with the registration form, affiliation fees of the individuals and registration fees, at the rate fixed from time to time, should be collected from all members of a Company and remitted to the headquarters.